# *Immorality, Debauchery,* and *Profaneness,* Expos'd &c.

## To the Reproof of Scripture, and the Censure of the Law.

Containing a Compendium of the *Penal Laws* now in Force against Idleness, Profaneness, and Drunkenness; Houses of unlawful Games; profane Swearing and Cursing; speaking or acting in contempt of the Holy Sacrament; disturbing of Ministers; profane jesting with the Name of God; absenting from the Church; profanation of the Lord's Day; Debauched Incontinency, and Bastard-getting.

With several Texts of Scripture prohibiting such Vices.

Also a brief Collection of several signal Judgments of God against Offenders in the said Vices and Debaucheries.

Y

Published for the Advancement of *Reformation of Manners*, so happily begun and carried on by several Societies.

By *G. MERITON*, Gent.

*Righteousness exalteth a Nation, but Sin is a Reproach to any People*, Prov. 14. 34.

*God will wound the head of his Enemies, and the hairy Scalp of such a one as goeth on still in his Wickedness.* Psal. 68. 21.

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8°. J. 83. Th.

To the Honourable

# PAUL FOLEY, Esq;

# SPEAKER

OF THE

## *Honourable House of Commons,*

And to the rest of the

Honourable and Worthy Members of

that High Council of the Realm

now assembled in Parliament,

This COMPENDIUM is humbly

dedicated by

*G. MERITON.*

# THE PREFACE TO THE READER.

Reader,

OUR Gracious Soveraign, *King* William, *having observed the ſpreading growth of profane, vitious and profligate Debauchery and Immorality within this Realm; out of his devout and pious Zeal for the Honour of God, the advancement of true Religion, and the Credit and Welfare of this his Kingdom of* England, *in his moſt gracious Speech to both the Houſes of Parliament, at the opening of this preſent Seſſion, tells them, That he eſteems it one of the greateſt Advantages of Peace, that he ſhall now have leiſure to rectify ſuch Corruptions or Abuſes, as may have crept into any part of the Adminiſtration during the War, and effectually to diſcourage Profaneneſs and Immorality.*

*And to that purpoſe his Majeſty has not only iſſued out his Proclamation for the diſcouraging of all Debauchery, Profaneneſs and Immorality; and commanded the ſame to be read in every Church, and publick Chappel, four times in the year; but has alſo required all his Judges, Juſtices of the Peace, and other Magiſtrates and Officers, within their ſeveral Limits and*

*Juriſdictions, according to their ſeveral Powers and Authorities, to put the Laws made againſt Profaneneſs and Immorality, effectually in execution. And has likewiſe recommended the further Care of the more effectual ſuppreſſing Debauchery, Profaneneſs and Immorality, to the Conſideration of the Parliament, who have prepared a Bill for that purpoſe.*

*And every good Chriſtian ought devoutly to join with the Church in that Prayer appointed by her Liturgy, to be read for the Parliament when ſitting*; That God would be pleaſed to direct and proſper all their Conſultations, to the advancement of his Glory, the good of his Church, the Safety, Honour, and Welfare of our Soveraign and his Kingdoms; that all things may be ſo ordered and ſettled by their Endeavours, upon the beſt and ſureſt Foundations, that Peace and Happineſs, Truth and Juſtice, Religion and Piety, may be eſtabliſhed among us for all Generations. *And as every one ought thus to pray*; *ſo alſo every individual Perſon within this Realm, ought* (as a Reverend and Grave Divine lately declared in his Pulpit) *according to his Capacity, and the Poſt he is placed in, to contribute his Help and Aſſiſtance towards the carrying on this great and pious work of Reformation. In compliance wherewith, and to manifeſt my good Will by contributing towards the carrying on this great and good Work, I have compil'd this* Eſſay *as a Compendium of the Laws now in force againſt Idleneſs, Profaneneſs, Drunkenneſs, Swearing, &c. and for the more effectual enforcing the Obſervation of the ſame. I have after the ſaid Laws, ſet down ſeveral Texts of Scripture againſt ſuch Sins: and after them (leſt ſome by their long continued wicked Courſes be ſo hardned in their Sins, that neither Law nor Goſpel will reſtrain them) I have given an Account of ſeveral exemplary Judgments of God, upon ſuch as have accuſtomed themſelves in the practice of ſuch profane Vices; in hopes that upon the peruſal thereof, ſuch as walk and tread in the*

*ſame*

*ſame Steps, may be brought to a ſight and ſenſe of their Sins, repent of their Wickedneſs, and reſolve to lead a new Courſe of Life.*

*There are ſome other Laws againſt ſuſpicious Perſons that walk by Night, and ſleep by Day, keep lewd Company, and frequent lewd Houſes,* 39 Eliz. Ch. 4. 43 Eliz. Ch. 2. 7 Jac. 1. Ch. 4. *and againſt wandring Rogues,* 1 Jac. 1. Ch. 7. *But the other Vices aforementioned, being the cuſtomary and provoking Sins of the Nation, and theſe others laſt mentioned, not ſo common; and the Laws made againſt them not ſo properly falling under the Title of this Compendium, I have therefore purpoſely omitted the inſerting of them. And ſuch Readers as are deſirous to inform themſelves herein, may have recourſe to the ſeveral Statutes as they are here cited. But I ſhall proceed no further, only deſire that this ſmall Treatiſe may in ſome meaſure effect its intended purpoſe, and prove ſerviceable to the Publick; which is the hearty prayer of*

G. Meriton.

A Catalogue of the Authors Names out of whoſe Works the ſignal Examples of God's ſevere Juſtice, mentioned in this enſuing Treatiſe, are excerpted.

*Abbot.*
*Anton. de Torquenda.*
*Auguſtinus.*
*Baxter.*
*Beadle.*
*Batman.*
*Baker.*
*Beard.*
*Burnard.*
*Beza.*
*Bolton.*
*Burton.*
*Clark, Camden.*
*Diſcipulus de Tempore.*
*Euſebius.*
*Fauconer.*
*Fox.*
*Gregory Tomonenſis.*
*German Hiſtory.*
*Heylin.*
*Heywood.*
*Johan. Wierus.*
*Johan. Fincelius.*
*Lonicerus.*
*Luther.*
*Laertius.*
*Maginus.*
*Platina.*
*Perkins.*
*Quintus Curtius.*
*Socrates.*
*Spotſwood.*
*Speed.*
*Stanley.*
*Stow.*
*Teate.*
*Theatr. Hiſtoriarum.*
*Turner.*
*Twiſden.*
*Ward.*

THE

# THE
# Laws againſt Profaneneſs.

## CHAP. I.

*A ſummary Account of the Laws made againſt profuſe, idle, cuſtomary and expenſive Tipling; and againſt ſinful, cuſtomary and profane Drunkenneſs; and againſt keeping Places or Houſes of unlawful Games.*

SOme of our Chronologers tell us, that the *Danes* were the firſt and principal Introducers and Promoters of the immoderate, profuſe and ſinful Vice of exceſſive Carouſing, Quaffing and Drinking, which by their Example did ſo influence the People of this Kingdom, that in a ſmall time it arrived to that height of Vanity, that *Edgar* the ſeventeenth King of the *Weſt-Saxons*, and firſt ſole Saxon Monarch of *England*, in order to the reſtraining and curbing the growth of the ſaid debauched Vanity and ſinful Vice, did ordain certain Cups or Pots, with Gages, Pins or Marks in them, and appointed a Penalty to be inflicted upon every one that ſhould preſume to drink beyond the limited Gage; which Ordinance of his poſſibly might in ſome meaſure abate the exorbitant Practice of this growing Wicked-

Wickedneſs; yet the Practice thereof was never wholly laid aſide, eſpecially in the times of Peace and Tranquillity.

And upon the Union of the Kingdoms of *England* and *Scotland*, by the Acceſſion of King *James* the Firſt to the Crown of this Realm, the Minds and Hearts of the People were ſo elevated with the proſpect and great aſſurances they propounded to themſelves of the future Tranquillity, Peace, Plenty, Happineſs and great Proſperity that in all probability was thereby likely to enſue, that they thereupon became leſs induſtrious and laborious in their ſeveral Callings, Trades, Arts, Myſteries, Profeſſions, and ways of getting their Livelihoods, and did much indulge themſelves in the pleaſant enjoyment of frequent and frolick Society, by them call'd Good-fellowſhip, which oft-times happened to be with ſuch expence of Time and Money too, that many of their Families became much impoveriſhed thereby: And the antient, true and principal uſe of Inns, Alehouſes, and Victualing-houſes being for the Receipt, Relief and Lodging of ſuch People as are not able by greater quantities to make their Proviſion of Victuals, became common Tipling Houſes, and places of Entertainment, and Harbour of lewd and idle People, to ſpend and conſume their Money and their Time in lewd and drunken manner, contrary to the true meaning of the principal intended Purpoſes of ſuch Houſes, as the Parliament the firſt Year of King *James* the Firſt obſerves.

" It is therefore enacted by the ſaid Parliament, " 1 *Jac.* 1. *chap.* 9. That if any Inn-keeper, Victualer or Alehouſe-keeper within the Realm of " *England*, or Dominion of *Wales*, do permit or

" ſuffer

" ſuffer any Perſon or Perſons inhabiting or dwel-
" ling in any City, Town Corporate, Village or
" Hamlet within the ſaid Realm or Dominions, where
" any ſuch Inn, Alehouſe or Victualing-houſe is or
" ſhall be, to remain and continue drinking or
" tipling in the ſame, other than ſuch as ſhall be
" invited by any Traveller, and ſhall accompany
" him only during his neceſſary Abode there, and
" other than labouring and Handicrafts-men in Ci-
" ties and Towns Corporate, and Market Towns,
" upon the uſual working days, for one hour at
" Dinner-time, to take their Diet in an Alehouſe;
" and other than Labourers and Workmen which
" for the following of their Work by the day, or
" by the great, in any City, Town Corporate,
" Market-Town, or Village, ſhall for the time of
" their ſaid continuing in work there, ſojourn,
" lodg, or victual in any Inn, Alehouſe, or Victu-
" aling-houſe, other than for urgent and neceſſary
" occaſions to be allowed by two Juſtices of the
" Peace: That then every ſuch Innkeeper, Victualer,
" and Alehouſe-keeper, ſhall for every ſuch Offence
" forfeit and loſe the Sum of Ten Shillings of cur-
" rent Money of *England*, to the uſe of the Poor
" of the Pariſh where ſuch Offence ſhall be com-
" mitted; the ſame Offence being view'd and ſeen
" by any Mayor, Bailiff, or Juſtice of Peace within
" their ſeveral Limits, or proved by the Oaths of
" two Witneſſes to be taken before any Mayor,
" Bailiff, or any other head Officer, or any one or
" more Juſtice or Juſtices of the Peace, who are
" authorized to adminiſter the ſame within the
" Limits of their Commiſſion.

" The

" The ſaid Penalties to be levied by the Conſta-
" ble or Church-wardens of the Pariſh or Pariſhes
" where the Offence or Offences ſhall be committed,
" by way of Diſtreſs, to be taken and detain'd for
" the ſaid Forfeiture; and for default of Satisfaction
" within ſix days next enſuing, the ſame then to
" be preſently apprized and ſold, and the Surpluſage
" or Remainder over and above, to be deliver'd to
" the Party diſtrained: and for want of ſufficient
" Diſtreſs, the Offenders to be by the Mayor, Bai-
" liff, or other head Officer, or Juſtice or Juſtices
" of the Peace aforeſaid, committed to the common
" Goal, there to remain until the ſame Penalty be
" truly paid.

" If the Conſtable or Church-wardens neglect
" their Duty in levying, or in default of Diſtreſs,
" do neglect to certify the default of Diſtreſs, by
" the ſpace of twenty days then next enſuing, to
" the Magiſtrates aforeſaid, within whoſe Juriſ-
" diction the Offence is committed; then every
" Perſon ſo offending, ſhall forfeit for every ſuch
" default, the Sum of Forty Shillings, to the uſe
" of the Poor of the Pariſh where ſuch Offence
" ſhall be committed, to be levied by Diſtreſs
" and Sale of the Offender's Goods, by Warrant
" from any ſuch Magiſtrate within the Limits of
" their Juriſdictions reſpectively, under his Hand
" and Seal, if Payment be not made within ſix
" days next enſuing the taking of the ſaid Diſtreſs;
" and the Surpluſage (if any be) to be delivered to
" the Party diſtrained; and for want of ſufficient, the
" Conſtable or Church-wardens ſo offending, to be
" by ſuch Magiſtrate committed to the common
" Goal, there to remain until the ſaid Penalty or Pe-
" nalties be truly paid. Not-

Notwithſtanding the Reſtraint put upon Inn-keepers, Victualers and Alehouſe-keepers by the Act of Parliament aforementioned, and the Penalty to be incurred by them, for ſuffering Tipling in their Houſes, the People did ſtill continue their Bowſing, Tipling, and Carouſing, which by little and little arrived to that height of Exceſs, that it uſually ended (and does ſo ſtill) in downright Drunkenneſs, and grew ſo habitual and practicable, that it was (and ſtill is) even in a manner become an Epidemical Vice through the whole Realm: for Puniſhing and Suppreſſing of which odious Sin, in the fourth year of King *James* the Firſt, an Act of Parliament was made, inflicting a Penalty upon Drunkards, and ſuch as continue drinking in Ale-houſes. In the preamble of which Act, the Parliament takes notice of ſeveral Sins occaſioned by, and proceeding from Drunkenneſs, as appears by what follows.

Stat. 4 *Jac.* 1. *Ch.* 5. "Whereas the loathſom "and odious Sin of Drunkenneſs is of late years "grown into common uſe within this Realm, being "the Root and Foundation of many other enor-"mous Sins, as Bloodſhed, Stabbing, Murder, Swear-"ing, Fornication, Adultery, and ſuch like, to the "great diſhonour of God, and of the Nation; the "overthrow of many good Arts, and manual "Trades; the diſabling of divers Workmen, and the "general impoveriſhing of many good Subjects, a-"buſively waſting the good Creatures of God:

"It is therefore Enacted, That all and every Per-"ſon and Perſons that ſhall be drunken, and of the "ſame Offence of Drunkenneſs ſhall be lawfully "Convicted, ſhall for every ſuch Offence forfeit and "loſe five Shillings, to be paid within one Week

"next

" next after Conviction, to the hands of the Church-
" warden of that Parish where the Offence shall be
" committed, who shall be accountable for it to the
" use of the said Poor: and if the Persons convicted
" refuse or neglect to pay, then the same to be levi-
" ed of their Goods, by Warrant or Precept from
" the same Court, Judg, or Justices before whom the
" said Conviction shall be: And if the Offenders be
" not able to pay the Penalty, then to be committed
" to the Stocks for every Offence, there to remain
" by the space of six Hours.

" And if any Officer of the Place where the Of-
" fence shall be committed, upon a Precept sent to
" him, shall neglect his Duty in correcting the Of-
" fenders, or in due Levying the Penalties where Di-
" stress may be had, then the Officer so offending
" shall forfeit ten Shillings to the use of the Poor
" there, to be levied by Distress by any Person or
" Persons having Warrant from the Magistrate or
" Court where any Conviction shall be; and to be
" paid to the Church-wardens as before limited,
" who are to account for the same as aforesaid.

" And if any Person or Persons within this Realm
" of *England*, or Dominion of *Wales*, shall remain
" or continue Drinking, or Tipling, in any Inn,
" Victualing-house, or Ale-house, being in the
" same City, Town, Village, or Hamlet, wherein
" they dwell or inhabit at the time of such Drink-
" ing and Tipling, and the same being viewed or
" seen by any Mayor, or other head Officer, Jus-
" tice or Justices of the Peace within their several
" Limits, or duly proved in such manner and form
" as is limited in, and by the Act of Parliament,
" 1 *Jac.* 1. *Ch.* 9. aforementioned, except it be in

" such

" ſuch Caſe or Caſes as be tolerated or excepted in " the ſaid Act; That then every Perſon or Perſons " ſo offending ſhall forfeit for every ſuch Offence, " three Shillings and four Pence to the uſe of the " Poor of the Pariſh where the Offence ſhall be " committed, to be levied by Diſtreſs in ſuch man- " ner and form as is before appointed by this Act, " for the levying the Penalty of five Shillings for " being Drunk; and the Offender being unable to " pay, and being lawfully Convicted, then any of " the Magiſtrates aforeſaid, or Court where any ſuch " Conviction ſhall be, may puniſh the Offender or " Offenders, by ſetting them in the Stocks for every " ſuch Offence, by the ſpace of four Hours.

" The Offences in this and the former mentioned " Act, ſhall be inquired of, and preſented before " the Juſtices of Aſſize in their Circuits, Juſtices of " Peace in their ordinary Seſſions, and before the " Mayor, Bailiffs, or other Head Officers of every " City, or Town Corporate, who have Power to " enquire of Treſpaſſes, Riots, Routs, and ſuch " like Offences, and in every Court Leet; and " ſuch Proceedings to be had thereupon againſt ſuch " Offenders for their Conviction, as in ſuch like Ca- " ſes is uſed by the Laws of the Realm, or Cuſtom " of the City, Town, or Place, where ſuch Pre- " ſentment or Indictment ſhall be enquired of and " found.

" And if any Perſon or Perſons being once law- " fully Convicted of the ſaid Offence of Drunken- " neſs, ſhall after that be again lawfully Convicted " of the like Offence of Drunkenneſs; Then for ſuch " ſecond Offence, they ſhall be bound with two " Sureties to the King's Majeſty in one Recogni-

" zance,

" zance, or Obligation of ten Pounds, with Condi-
" tion to be from thenceforth of the good Behavi-
" our.

" All Conſtables, Church-wardens, Headboroughs,
" Tything-men, Ale-Conners, and Side-men, ſhall
" in their ſeveral Oaths incident to their Offices, be
" charged to preſent the Offences contrary to this
" Act.

" This Act is not to reſtrain the Eccleſiaſtical Pow-
" er or Juriſdiction, nor the Liberty of either of the
" Univerſities, but that they enjoy their Juriſdicti-
" ons, Rights, and Privileges.

" And if any Offender againſt the true Intent and
" Meaning of this Act, or any Branch thereof, hath
" been once puniſhed or corrected for his or her Of-
" fence, by any the Ways or Means before limited,
" he ſhall not be puniſhed or corrected for the ſaid
" Offence by any other Ways or Means.

" And none ſhall be puniſhed or moleſted for any
" Offence mentioned in this Statute, unleſs he ſhall
" be Indicted, Preſented, or Convicted for the ſame
" within ſix Months after ſuch Offence committed.

Then by another Act of Parliament, 7 *Jac.* 1. *Ch.* 10. It is Enacted, " That if any Perſon being an
" Alehouſe-keeper, ſhall be lawfully Convicted for
" any Offence or Offences committed againſt any of
" the Branches of the two before mentioned Acts of
" Parliament, that then every Perſon or Perſons ſo
" Convicted, ſhall for the ſpace of three Years next
" enſuing the ſaid Conviction, be utterly diſabled to
" keep any ſuch Ale-houſe.

The two Statutes firſt mentioned in this Chapter, made againſt Tipling and Drunkenneſs, requiring proof to be made by two Witneſſes, for the more eaſy Conviction of ſuch Offenders: It

It is by the Statute 21 *Jac.* 1. *Ch.* 7. Enacted, "That proof by one Witness shall be allowed and "taken for sufficient in that behalf; and the volun- "tary Confession (before any such Persons as by the "said Acts are authorized to minister the Oath) of "any Person offending either of the said Statutes, "shall suffice to convict the Person so offending; "and after such Confession, the Oath of the party "so offending, shall and may be taken, and be a "sufficient proof against any other offending at the "same time.

And it is further Enacted, "That if any Person or "Persons whersoever his or their Habitation or a- "biding be, shall at any time be found upon view, "or his own Confession, or proof of one Witness, "to be Tipling in any Inn, Ale-house, or Victual- "ling-house, such Person or Persons shall be within "the meaning of the said Statutes, as if such Person "had inhabited and dwelt in the same place, where "the said Inn, Ale-house, or Victualling-house is "or shall be, where he or they shall be found Tip- "ling, and shall incur the like Penalty; and the "same to be levied and disposed as in the said Act is "expressed, concerning such as there inhabit; and "the voluntary Confession of the Offenders (before "such as by the said Statutes are authorized to mi- "nister the Oath) shall suffice to convince them- "selves. And after such Confession, the Oath of "such Person or Persons so confessing, shall and may "be taken by such as by the said Act have Authority "to minister the said Oath, and shall be a sufficient "proof against any other offending at the same "time.

" And any Juſtice of Peace in any County, and " any Juſtice of Peace or other Head Officer in any " City or Town Corporate within their Limits re- " ſpectively, ſhall have Power and Authority upon " his own View, Confeſſion of the party, or proof " of one Witneſs upon Oath before him, to con- " vince any Perſon of the offence of Drunkenneſs, " whereby ſuch Perſon ſo convict, ſhall incur the " forfeiture of five Shillings for every ſuch Offence; " and the ſame to be levied, or the Offender other- " wiſe puniſhed, as in the Statute is appointed; and " for the ſecond Offence ſhall become bound to the " good Behaviour, as if he had been convicted in " open Seſſions, any thing in the ſaid former Act, " 4 *Jac.* 1. *Ch.* 5. to the contrary notwithſtanding.

" And if any Perſon being an Alehouſe-keeper, " ſhall at any time be lawfully convicted for any Of- " fence againſt any the Branches of either of the " two former mentioned Statutes, according to the " Alterations and Additions herein contained, againſt " the true meaning of this Statute; then every Per- " ſon ſo convict, ſhall for the ſpace of three years " next enſuing ſuch Conviction, be utterly diſabled " to keep any ſuch Ale-houſe.

" And Conſtables, Church-wardens, Headbo- " roughs, Tything-men, Ale-conners, and Side- " men, are to be charged in their Offices and Oaths " to preſent all the Offences made in the Statute, " 1 *Jac.* 1. againſt inordinate Haunting and Tipling " in Inns, Ale-houſes, and other Victualling-houſes, " according to the Alterations and Additions of the " ſame in this Act contained.

There being no Penalty inflicted by the aforemen- tioned Act upon the Inn-keeper, Alehouſe-keeper or Victualler,

Victualler that ſuffers Foreigners to Tipple in their Houſes:

It is therefore 1 *Car.* 1. *Ch.* 4. Enacted, "That "every Inn-keeper, Alehouſe-keeper, or Victual- "ler that ſhall permit or ſuffer any Perſon or Per- "ſons, not inhabiting in the City, Town Corpo- "rate, Market-Town, Village, or Hamlet, where "ſuch Inn, Ale-houſe, or Victualling-houſe is, to "Tipple in the ſaid Inn, Ale-houſe or Victualling- "houſe, contrary to the true intent of any or either "of the aforeſaid Statutes; the ſaid Inn-keeper, "Alehouſe-keeper, and Victualler ſo offending, ſhall "incur the ſame Penalty; and in ſuch manner to be "proved, levied, and diſpoſed as in the former Sta- "tute, 1 *Jac.* 1. *Ch.* 9. is appointed for permitting "ſuch to tipple as dwell in the ſame City, Town "Corporate, Market-Town, Village, or Hamlet.

And it is alſo Enacted, "That the keepers of Ta- "verns, and ſuch as do ſell Wine in their Houſes, "and do alſo keep Inns or Victualling-houſes, ſhall "be taken to be within the ſaid two former Statutes, "and alſo within this Statute.

If theſe Laws againſt inordinate and cuſtomary Tippling and Drunkenneſs, were duly and effectually put in Execution, it would not only be greatly to the Honour of God, but tend much to the Honour and Credit of this Realm: And might alſo prove very inſtrumental in the preventing many Families from Ruin, and becoming burdenſom and chargeable to the Places where they live and are ſettled; for many ingenious Handicraft-men, and other laborious and working Perſons, are ſo bewitch'd and charm'd with the love of ſtrong Drink, that what they earn with hard Labour all the day, having nei-

ther regard to their own Credit, nor any Charity, Love or Kindneſs for their poor Wives and Families, they embezle and ſpend at Night, in profuſe, idle, and inſatiable Tipling and Drunkenneſs, amongſt their debauched Comrades, when at the ſame time perhaps their poor Families at home are ready to ſtarve for want of Bread.

I ſhall therefore in the next Chapter acquaint theſe obſtinate, preſumptuous, and vitious Perſons, with ſome Texts of Scripture againſt theſe their ſinful Courſes; in hopes that the peruſal and ſerious Conſideration of them, may bring them to a ſight and ſenſe of their Wickedneſs, and work ſome Reformation in them.

But before I proceed to the next Chapter, I think it will not be amiſs if we give a brief Account here, of the Laws made againſt Keepers of Play-houſes and unlawful Games; of which Offences many Innkeepers, Alehouſe-keepers and Victuallers are guilty.

By the Statute 33 *H.*8. *Ch.*9. it is Enacted, "That "none ſhall keep or maintain any Houſe or Place of "unlawful Games, on pain of forty Shillings every "day. And none ſhall uſe or haunt ſuch places, on "pain of ſix Shillings and eight Pence every time.

"And it ſhall be lawful for every Juſtice of the "Peace in every County, and for head Officers in "Corporations, as well within the Liberties as "without, to enter and reſort into all ſuch Houſes "and Places, where ſuch unlawful Games are ſuſ-"pected to be uſed; and as well the Keepers there-"of, as the Reſorters thereto, to arreſt and impriſon "until they ſhall ſeverally give good Security at the "diſcretion of the ſaid Juſtices, or Officers, not to "keep ſuch Games any more.

"Every

" Every Mayor, Sheriff, Bailiff, Conſtable, and other " head Officer within every City, Borough or Town, " ſhall make due Search as aforeſaid, once every " Month at leaſt, on pain to forfeit 40 *s.* for every " ſuch Default.

" No Artificer or Journey-man, nor Husband-" man, Apprentice, Labourer, Servant at Husband-" ry, Mariner, Fiſherman, Waterman, or Serving-" man, ſhall play at Tables, Tenis, Dice, Cards, " Bowls, Claſh, Goyting, Logating, or any other " unlawful Game, out of *Chriſtmaſs*, or then out " of his Maſter's Houſe, or Preſence, on pain of " twenty Shillings; and none ſhall play at Bowls " in open Places, out of his Garden or Orchard, on " pain of ſix Shillings and eight Pence.

" All Informations or Suits upon this Statute ſhall " be proſecuted within one year, and the Forfeitures " thereof, which happen within a Leet or Liberty, " ſhall be divided between the King and the Lord " thereof; and in all other Places betwixt the King " and the Proſecutor.

" Proclamation of this Act ſhall be made quar-" terly in every Market-Town, as alſo at every Goal-" delivery, Aſſize and Seſſions.

" Then laſtly there is a Proviſo, that this Act ſhall " not reſtrain a Servant (by his Maſter's Licenſe) " to play at Cards, Dice, or Tables, with the Maſ-" ter himſelf, or other Gentlemen reſorting to his " Maſter's Houſe: and if the Maſter have Freehold of " an hundred Pounds *per Annum*, he may alſo li-" cenſe his Servant to play at Bowls or Tenis.

By the Statute 2 & 3 *Ph. & Ma. Ch.* 9. " All Li-" cences to keep Houſes or Places of unlawful " Games ſhall be void. Before this Statute ſeveral

Perſons uſed to obtain Placards, or Licences to keep common Gaming; ſo that by this Statute all ſuch Licences are made void.

## CHAP. II.

*An Account of ſome Texts of Scripture, ſhewing the ſad Conſequences and Effects that attend the cuſtomary, ſinful and profane practice of profuſe Quaffing and Drunkenneſs.*

SUCH Perſons as neither the fear of the Law, reſpect to their own Credit, nor love to their Families, will reclaim or deter from their obſtinate and preſumptuous, ſinful Progreſs in their profane Courſes of cuſtomary, expenſive, and profuſe exceſſive Tipling, and inordinate Drinking, upon the peruſal of theſe ſeveral Scripture-ſentences following, may I hope be thereby induced and excited to follow a more frugal, vertuous and godly courſe of Living, and to abandon the charming *Delilah* of their beloved ſinful Vice.

*And they ſhall ſay unto the Elders of his City, This our Son is ſtubborn and rebellious, he will not obey our Voice, he is a Glutton and a Drunkard. And all the men of his City ſhall ſtone him with ſtones that he die; ſo ſhalt thou put evil away from among you, and all* Iſrael *ſhall hear and fear.* Deut. 21. 20, 21.

*Wine is a Mocker, ſtrong drink is raging; and whoſoever is deceived thereby is not wiſe.* Prov. 20. 1.

Be

*Be not among Wine-bibbers, amongſt riotous eaters of Fleſh. For the Drunkard and the Glutton ſhall come to Poverty, and drowſineſs ſhall clothe a man with Rags.* Prov. 23. 20, 21.

*Who hath woe? who hath ſorrow? who hath contentions? who hath bablings? who hath wounds without cauſe? who hath redneſs of Eyes? They that tarry long at the Wine, they that go to ſeek mixt Wine. Look not thou upon the Wine when it is red, when it giveth his colour in the Cup, when it moveth it ſelf aright. At the laſt it biteth like a Serpent, and ſtingeth like an Adder.* Prov. 23. 29, 30, 31, 32.

*Wo unto them that riſe up early in the Morning, that they may follow ſtrong Drink, that continue until Night, till Wine inflame them. And the Harp and the Viol, the Tabret and Pipe, and Wine are in their Feaſts: but they regard not the Work of the Lord, neither conſider the Operation of his Hands.* Iſa. 5. 11, 12.

*Wo unto them that are mighty to drink Wine, and Men of ſtrength to mingle ſtrong Drink.* Iſa. 5. 22.

*Wo to the Crown of Pride, to the Drunkards of* Ephraim, *whoſe glorious Beauty is a fading Flower, which are on the Head of the fat Vallies of them that are overcome with Wine. Behold, the Lord hath a mighty and ſtrong One, which as a Tempeſt of Hail, and a deſtroying Storm, as a flood of mighty Waters overflowing, ſhall caſt down to the Earth with the Hand. The Crown of Pride, the Drunkards of* Ephraim, *ſhall be troden under feet.* Iſa. 28. 1, 2, 3.

*Come ye, ſay they, I will fetch Wine, and we will fill our ſelves with ſtrong Drink; and to morrow ſhall*

*be as this day, and much more abundant.* Isa. 56, 12.

*Then said the Lord unto me, Go yet, love a Woman (beloved of her friend, yet an Adultress) according to the Love of the Lord toward the Children of* Israel, *who look to other Gods, and love Flagons of Wine.* Hosea 3. 1.

*Whoredom and Wine, and new Wine take away the Heart.* Hosea 4. 11.

*Awake, ye Drunkards, and weep and howl all ye drinkers of Wine, because of the new Wine, for it is cut off from your Mouth.* Joel 1. 5.

*Wo to them that are at ease in* Zion; *that chaunt to the sound of the Viol, and invent to themselves Instruments of Musick, like* David: *That drink Wine in Bowls, and anoint themselves with the chief Ointments; but they are not grieved for the Affliction of* Joseph. *Amos* 6. 1, 5, 6.

*For while they be folden together as Thorns, and while they are drunken as Drunkards, they shall be devoured as Stubble fully dry.* Nahum 1. 10.

*Wo unto him that giveth his Neighbour Drink, and puttest thy Bottle to him, and makest him drunken also, that thou mayst look on their Nakedness.* Habakkuk 2. 15.

*How exceeding strong is Wine! it causeth all Men to err that drink it: And when they are in their Cups, they forget their Love both to Friends and Brethren, and a little after draw out Swords.* 1 Esdr. 3. 18, 22.

*Do that to no Man which thou hatest: Drink not Wine to make thee drunken: neither let Drunkenness go with thee in thy Journey.* Tob. 4. 15.

*A drunken Woman and a gadder abroad, causeth great*

*great Anger, and ſhe will not cover her own ſhame.* Ecclus. 26. 8.

*Shew not thy Valiantneſs in Wine, for Wine hath deſtroy'd many. Wine drunken with exceſs, maketh bitterneſs of Mind, with brawling and quarrelling. Drunkenneſs increaſeth the Rage of a Fool, till he offend; it diminiſheth Strength, and maketh Wounds.* Ecclus. 31. 25, 29, 30.

*Therefore thou ſhalt ſay unto them, Thus ſaith the Lord of Hoſts, the God of* Iſrael, *Drink ye, and be drunken, and ſpue and fall, and riſe no more, becauſe of the Sword which I will ſend among you.* Jer. 25. 27.

*But and if that evil Servant ſhall ſay in his Heart, My Lord delayeth his coming, and ſhall begin to ſmite his fellow-Servants, and to eat and drink with the drunken: The Lord of that Servant ſhall come in a day when he looketh not for him, and in an hour that he is not aware of: And ſhall cut him aſunder, and appoint him his Portion with the Hypocrites: there ſhall be weeping and gnaſhing of Teeth.* Mat. 24. 48, 49, 50, 51. Luke 12. 45, 46.

*And take heed to your ſelves, leſt at any time your Hearts be over-charged with Surfeiting and Drunkenneſs, and Cares of this Life, and ſo that day come upon you unawares.* Luke 21. 34.

*Let us walk honeſtly as in the day, not in Rioting and Drunkenneſs, not in Chambering and Wantonneſs, not in Striſe and Envying: But put ye on the Lord Jeſus Chriſt, and make no Proviſion for the Fleſh, to fulfil the Luſts thereof.* Rom. 13. 13, 14.

*But now I have written unto you, not to keep company, if any Man that is called a Brother be a Fornicator, or Covetous, or an Idolater, or a Railer,*

*or*

*or a Drunkard, or an Extortioner; with such an one, no not to eat.* 1 Cor. 5. 11.

*Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived; neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners shall inherit the Kingdom of God.* 1 Cor. 6. 9, 10.

*Now the Works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the Kingdom of God.* Gal. 5. 19, 20, 21.

*And be not drunken with Wine, wherein is excess; but be filled with the Spirit.* Ephes. 5. 18.

*Therefore let us not sleep as do others: but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.* 1 Thess. 5. 6, 7.

It seems in the times of the Apostles, that Drunkards were possessed with some kind of Dread and Fear that attended the Guilt of their profligate and vicious Lives, or else they were asham'd that their sinful Debaucheries should be publickly known, or apparently seen: For St. *Paul* tells the Thessalonians, *They that be drunken, are drunken in the Night.* But it appears otherwise now in our days and time. For,

*Tempora*

*Tempora mutantur, & nos mutamur in illis.*

*Both Times and Men are chang'd, and alter'd quite.*
*Drunkards are drunk by Day as well as Night.*

For theſe Champions of *Bacchus* are neither poſſeſs'd with Fear, nor are they aſham'd even at Noon-day to expoſe themſelves publickly and openly to the view of all People, in their debauched, profane, loathſom, abominable, ſinful Diſguiſes.

Leſt therefore neither Law nor Goſpel can ſtop ſuch habituated and deſperate Drunkards in the career of their profuſe and ſinful drunken Careſſes, I ſhall in the next Chapter acquaint them with ſeveral ſignal and exemplary Judgments of God's ſevere Juſtice inflicted upon obſtinate, deſperate, preſumptuous, daring, cuſtomary, profane, ſinful Drunkards, in hopes that their ſerious Peruſal and Conſideration thereof may have ſome influence upon them, and prove a means to ſeaſon them with ſome conſiderable meaſures of Religion and Piety.

And I hope they will take notice of that excellent ſaying of the Orator, *Lege hiſtorium* (ſays he) *ne fias hiſtoria*; That they will read the following Hiſtories with ſuch deliberation, and apply them ſo effectually, that they may thereby avert the diſpleaſure of the Almighty, and prevent the like Judgments from falling upon their Heads; leſt they become a Hiſtory to after Ages themſelves.

CHAP.

## CHAP. III.

*Of ſeveral exemplary Judgments, both Antient and Modern, Foreign and Domeſtick, of God's ſevere Juſtice inflicted upon cuſtomary, preſumptuous, and profane ſinful Drunkards.*

DRunkenneſs is a Vice not fit to be named (ſays a learned Divine) much leſs to be practiſed amongſt Chriſtians; nay, we are forbid not ſo much as to look upon the Wine when it is red, when it ſparkles in the Cup; or to riſe up early in the Morning to follow drink that is ſtrong, as appears by the places of Scripture beforecited in the laſt preceding Chapter.

And we read that *Pittacus* the Mitelenian Philoſopher, and one of the ſeven wiſe men of *Greece*, made a Law, that whoſoever committed a Crime when he was drunk, ſhould be puniſhed double, both for the Offence committed, and alſo for being drunk. And *Solon* another of the ſeven wiſe men of *Greece*, and the famous Law-giver to the *Athenians*, ordained, that if any Prince were taken drunk, he ſhould be put to death.

*Noah* that Holy Patriarch drinking too much Wine, not only diſcovered his own ſhame, but alſo was the occaſion of the cruel Curſe which the Lord ſent upon the Poſterity of *Cham*, which even to this day lieth hard upon them.

And *Lot* though he hated the Sin of *Sodom*, and eſcaped

eſcaped the Puniſhment thereof; yet being overcome with the Wine of the Mountains, he committed Inceſt with his own Daughters, and made a new *Sodom* of his own Family.

*Balthaſar* rioting and revelling amongſt his Whores, had the end of his Life and Kingdom denounced againſt him by a bodileſs Hand, writing upon the Wall the Lord's Decree.

And whilſt *Holofernes* beſotted his ſences with exceſs of Wine, and good Chear, *Judith* found means to cut off his Head.

*Alexander* the Great, having invited many of his Favourites and Captains to a Supper, propounded a Crown in reward to him that ſhould drink moſt; ſo one in the Company ſwallowed up four Steans of Wine, being in value worth ſix hundred Crowns, and ſo won the Prize, but loſt a greater Prize, (*viz.* his Life) for he ſurvived not three days after; and one and forty of the reſt that did ſtrive with him for Conqueſt, dyed alſo to bear him Company at his Death, as they had done in the Frolick.

*Alexander* alſo himſelf was ſo addicted to the exceſs of drinking Wine, and was oft-times ſo diſtempered therewith, that ſometimes he kill'd his Friends at the Table in his drunken fits, whom in ſobriety he loved deareſt.

*Cyrillus* a Citizen of *Hippon*, had a drunken Son, who in the midſt of his Drunkenneſs, kill'd his own Mother great with Child, and his Father alſo that endeavoured to reſtrain his drunken Fury; and would have raviſhed his Siſter, had ſhe not ſtrugled ſore and made her eſcape, not without many wounds.

Three not far from *Huntington*, to my own knowledg (ſaith my Author) being overcharged with Drink,

periſhed

periſhed by Drowning; when being not able to rule their Horſes, they were carried by them into the main Stream, from whence they never came out again alive, but left behind them viſible marks of God's Juſtice, for the Terror and Example of others.

Upon the Coaſts of *Bohemia*, *Anno* 1551. five drunken men quaffing together, with horrible Blaſphemies, profaned the Name of God; and the Picture of the Devil being painted on the Wall, they carouſed Healths to him, to which the Devil anſwered immediately: and the next Morning all five were found dead, their Necks being broken, and ſqueez'd to pieces as though a Wheel had gone over them, Blood running out of their Mouths, Noſtrils, and Ears, to the great Aſtoniſhment of the Beholders.

An Alewife in *Keſgrave* near *Ipſwich*, who would needs force three Serving-men (that had been drinking in her Houſe, and were taking their leaves) to ſtay and drink the three Outs before they went, that is, Wit out of the Head, Money out of the Purſe, and Ale out of the Barrel; as ſhe was coming towards them, with the Pot in her hand, was ſuddenly taken ſpeechleſs, and ſick, and her Tongue ſwoln in her Head, and never recovered her Speech, but died the third day after.

Two Servants of a Brewer in *Ipſwich*, drinking for the Rump of a Turkey, and ſtrugling in their Drink for it, fell into a ſcalding Caldron backwards, whereof one died preſently, and the other lingringly and painfully, ſince my coming (ſays Mr. *Ward*) to *Ipſwich*.

A Man coming home drunk, would needs go and ſwim in the Mill-pond; his Wife and Servants knowing he could not ſwim, perſwaded him, and once got him

him out of the Water, but he going in again, was drowned in the Pond.

In *Barnwel* near *Cambridg*, a lusty young man living at the sign of the *Plough*, with two of his Neighbours, and one Woman in their Company, agreed to drink up a Barrel of strong Beer; and drinking up the same, three of them died within four and twenty Hours, and the fourth hardly escaped after great Sickness.

A Butcher in *Hasling field*, hearing the Minister inveigh against Drunkenness, being at his Cups in the Alehouse, fell a scoffing at the Minister and his Sermons; and as he was drinking, the Drink, or something in the Cup, got into his Throat and stuck so there, that he could neither get it up nor down, but was choaked therewith presently.

At *Tillingham* in *Dengy* Hundred in *Essex*, Three young men meeting to drink strong Waters, fell by degrees to half Pints, and one of them fell down dead in the Room; and the other two prevented by Company coming in, escaped not without much Sickness.

At *Bungy* in *Norfolk*, three coming out of an Alehouse in a dark Evening, swore they thought it was not darker in Hell it self: one of them fell off the Bridg into the Water and was drowned, the second fell off his Horse, and the third sleeping on the Ground by the River side was frozen to Death.

A Bailiff of *Hedley*, being drunk upon the Lord's Day at *Melford*, would needs get upon his Mare to ride through the Street, affirming (as the report goes, says my Author) that his Mare would carry him to the Devil; and his Mare casting him off broke his neck.

Company drinking in an Alehouse at *Harwich* in the

the Night, over against one Mr. *Russels* Mayor of the Town, was by him once or twice desired to depart; and at length coming down, he took one of them, making as if he would carry him to Prison; who drawing his Knife, fled from him, and was three days after taken out of the Sea with the Knife in his hand.

At *Tenby* in *Pembrokshire*, a Drunkard being excessive drunk, broke himself all to pieces, from an high and steep Rock, in a most fearful manner; and yet the occasion and Circumstances of his fall so ridiculous, as I (says my Author) think not fit to relate, lest in so serious a Judgment, I should move laughter to the Reader.

A Glasier in *Chancery-lane* in *London*, fell to a common course of Drinking, and being admonished by his Wife, and many of his Friends, to leave off his sinful Course; yet he presuming much of God's Mercy, continued in his sinful practise, till upon a time having overcharged his Stomach with Drink, he fell a vomiting, broke a Vein, lay two days in extream pain of Body, and sorrow of Mind, till in the end recovering a little Comfort, he died.

Four sundry instances of Drunkards, wallowing and tumbling in their Drink, and slain by Carts, I (says my Author) forbear to mention, because such Examples are so common and ordinary.

A Yeoman's Son in *Northamtonshire*, being drunk at *Wellingborough* on a Market day, would needs ride his Horse in bravery over the Ploughed Lands, so fell from his Horse and broke his Neck.

A Knight notoriously given to drink, carrying some Pales of Drink into the open Fields to make People drunk withal, being upon a time drinking with Company, a Woman comes in, delivering him

a

a Ring with this Poſy in it, *Drink and Die*, ſaying to him, this is for you, which he took and wore, and within a Week after came to his end by drinking.

One of *Ayleſham* in *Norfolk*, a notorious Drunkard, was drowned in a ſhallow Brook of Water, with his Horſe. And one to my own knowledg in *Yorkſhire* being drunk, as he was going home, fell down upon his Face into a very ſmall running Water, and was drowned there, though the back ſide of his Head was all dry, and not covered with the Water.

Two examples (ſays Mr. *Ward*) have I known of Children that murdered their own Mothers in drink, and one notorious Drunkard that attempted to kill his Father; of which being prevented, he fired his Barn, and was afterwards executed.

A young Fellow of *North-Allerton* in *Yorkſhire* being Drunk, and having ſome reproof given him by his Mother, he murdered her in her own Houſe, upon a *Good-Friday*; ſhe having received the Sacrament that day, and being but come from the Church a little before.

At a Tavern in *Breadſtreet* in *London*, certain Gentlemen drinking Healths to their Lords, on whom they had Dependance, one deſperate Wretch ſteps to the Tables end, lays hold of a Pottle Pot of Canary Sack; ſwears a deep Oath, What! will none drink a Health to my noble Lord and Maſter? and ſo ſetting the Pottle Pot to his head, drank it off to the Bottom, but was not able to riſe up, or to ſpeak when he had done, but fell into a deep ſnoaring Sleep; and being removed, laid aſide, and covered by one of the Servants in the Houſe attending

tending the time of his waking, was within the ſpace of two hours irrecoverably dead.

A man in *Suffolk* overtaken with Wine, (tho never in all his Life before, as he himſelf ſaid a little before his Death, and others that knew him ſaid the ſame) yet going down a pair of Stairs, againſt the perſwaſion of a Woman (ſitting by him in his Chamber) he fell, and was ſo dangerouſly hurt, that he died ſoon after, not being able to ſpeak from the time of his Fall to his Death. I forbear, ſays my Author, to name the parties thus puniſhed for their Kindreds ſakes, yet living, ſays he.

In *Dengy* Hundred near *Maldon*, there fell out an extraordinary Judgment upon five or ſix that plotted a ſolemn Drinking at one of their Houſes, laid in Beer for the purpoſe, drunk Healths in a ſtrange manner, and all died thereof within a few Weeks after, ſome ſooner, and ſome later.

In *Auguſt* 1618, one *Thomas Alred* of *Godmanchester* in *Huntingdonſhire*, Butcher, an accuſtomed Drunkard, being entreated by a Neighbour to unpitch a load of Hay; and being at that very time in drink, leting his Pitchfork ſlip out of his hand, and ſtooping to take it up again, ſlipped from the Cart with his head downwards; his Fork ſtanding upright with the Tines, he fell directly upon them, which at once run him into the Breaſt, and ſtruck his Heart ſo, that he died ſuddenly.

And in *July* 1628. one *John Vintner* of *Godmanchester* Gardiner, a known Drunkard, and one that would profanely (eſpecially in his drink) ſcoff at Religion, and abuſe good men, fell from the top

of

of a Pear-Tree, and brake his Neck, and ſo died.

*Manlius* in his common Places, gives a Relation of three abominable Drunkards, who drank ſo long till one of them fell down ſtark dead; and yet the other two nothing terrified with ſuch a dreadful example of divine Vengeance, proceeded on ſtill in their vain preſumptuous drinking, and poured the dead mans part into him, as he lay by them: So that the Text in the Prophet *Iſaiah*, *Chap.* 5. *ver.* 12. might well be applied to them; *They regard not the work of the Lord, neither conſider the operation of his Hands.*

St. *Ambroſe* tells of one *Theotimus*, that being told by his Phyſicians, that much Quaffing would make him blind; *Vale Lumen Amicum*, ſaid he:

*Farewel dear Eyes if ye can bear no Wine,*
*Then ye no Eyes ſhall henceforth be of mine.*

So that he would rather loſe his Sight than his Sin, his Soul than his Luſt. And St. *Auſtin* brings in a Drunkard ſaying, *Malle ſe vitam quam vinum eripi*, he had rather loſe his Life than his Wine.

We are told by a credible Author, That about eight Perſons that were Citizens, and Citizens Sons, in the Country of *Swaben*, meeting together at a Tavern on a Sabbath-day morning, proceeded to that height, that they drank themſelves drunk, and then began to blaſpheme God, and ſcoff at the Vintner, who adviſed them to leave drinking, and go to Church, and hear the Word of God preached; at which advice they did not only continue to mock, but continued on their drinking; but on a ſudden the Devil coming in among them, in a Gentlemans Habit, and

drinking to them, ſet their Mouths in ſuch a Fire, that theſe Drunkards not only became amazed thereat, but alſo after a miſerable manner were all ſtrangled to death.

A Soldier in *Salisbury*, in the midſt of his Health-drinking and Carouſing in a Tavern, drank a Health to the Devil, ſaying, that if the Devil would not come and pledg him, he would not believe that there was either God or Devil; whereupon his Companions being ſtrucken with Horror, haſted out of the Room: and preſently after hearing an hideous noiſe, and ſmelling a ſtinking Savour, the Vintner went up into the Chamber, and coming in, he miſſed his Gueſt, and found the Window broken, the Iron Bar in it bowed, and all Blood, but the man was never heard of afterwards.

A Vintner that accuſtomed himſelf to Swearing and Drunkenneſs, as he was upon a Lords-day ſtanding at his Door, with a Pot in his Hand, to invite in Gueſts, there came ſuddenly ſuch a violent Whirlwind, as carried him up into the Air, after which he was never more ſeen.

*Zeno* the Emperor was ſuch a Drunkard, that he would often lie as one dead for many hours; ſo that he grew not only odious to all People, but even to his own Wife, who upon a time finding him in that caſe, cauſed him to be laid in a Tomb with a great Stone upon the top of it, whereby he was miſerably pined to death.

*Magnus* reports, of *Fhiolenus* King of *Goths*, that he was by his drunken Servants thrown headlong into a Veſſel of Ale, and therein was drowned.

In

In *Gloceſterſhire*, an horrid Patricide was committed by an ungracious Son being drunk, upon his Father whom he deſperately ſlew.

The like unnatural Villany was committed by one *Purchas* an *Eſſex* Monſter, upon the Body of his Mother, whom he likewiſe ſlew.

In the Pariſh of *Caſtle-Terra*, in the County of *Cavan* in *Ireland*, a Gentleman when he met with jovial Company, uſed to drink Healths, and throw the Glaſſes againſt the Walls; he delighted alſo to contradict what Miniſters delivered in their Sermons; and having heard one preach of the Benefits and Trial of a juſtifying Faith, after Sermon he demanded of the Preacher, whether he could remove Mountains; if I could ſee you do that, then (ſaid he) I would believe you had Faith, otherwiſe not; for does not the Goſpel ſay, *If a Man have Faith but as a Grain of Muſtard ſeed, he ſhall ſay to Mountains, be removed hence, and it ſhall be done?* But at length this Gentleman was ſtricken with the Small-pox, which got into his Throat in ſuch manner, that he could not ſwallow nor let down a little Beer, to cool his exceſſive internal Heat; wherewith being ſore tormented, he broke out into theſe Expreſſions to an honeſt man that ſtood by, O *Thomas*, would I could now receive one of thoſe Glaſs-fulls of Drink, which formerly I have thrown againſt the Wall in a Frolick: and afterwards when he ſaw there was no Remedy, but die he muſt, he ſaid again, O that I now had Faith like a Grain of Muſtard-ſeed: and a little after he deceaſed in the fifty ſeventh year of his Age.

We read of a Drunkard (says Mr. *Clark*) who in the midst of his Cups, sold his Soul to the Devil for a Tankard of Wine, and the Devil forthwith had his Bargain.

A certain young man that had devoted himself to a pious and retired course of Life, was much assaulted by the Devil by sundry Temptations, and pressed to make choice of one of these three Sins, once to be drunk, or to lie with his Neighbours Wife, or to kill his Neighbour; and the Temptation so far prevailed, that at last he chose the first, *viz.* once to be drunk, as deeming it the least Sin; but when the Devil had drawn him to that, at the same time both the other Sins were committed by him: For as St. *Bernard* observes, *Ad universa vel crudelitatis vel turpitudinis facinora perpetranda facilis invenitur via, cui nulla sobriæ mentis ratio, sed ebrietas dominatur.* When Drunkenness gets rule and dominion over a man, he is then easily drawn to commit any sort of Villany: so when the young man was gotten drunk, he then did not scruple to lie with his Neighbour's Wife, and to kill his Neighbour too.

A certain Drunkard whom I (says a godly Minister) knew very well, when he was in drink, quarrelled with his fellow-Servant, and after a few words knock'd him down with his Flail, and kill'd him at one blow; yet when he came to his Trial, by the help of his Friends he made a shift to escape the Halter, and came home again, and there he used to swear and curse, and drink at as high a rate as ever; but at last when he was in the same Yard, where he committed the aforesaid Murder, he fell down dead in a moment: and

I was (ſaith the ſame Miniſter) one of the firſt that ſaw him.

Mr. *Baxter* tells us a Story for a certain Truth: There is in *London* (ſaith he) an underſtanding ſober pious man, oft one of my Hearers, who hath an elder Brother, a Gentleman of conſiderable Rank, who having formerly ſeemed pious, of late years doth oft fall into the Sin of Drunkenneſs; he oft lodgeth long together here, in this his Brothers Houſe, and whenever he is drunk, and hath ſlept himſelf ſober, ſomething knocks at his Bed-head, as if one knocked on the Wainſcot; when they remove the Bed, it followeth him; beſides loud noiſes in other parts where he is, that all the Houſe heareth. They have oft watch'd, and kept his Hands, leſt he ſhould do it himſelf; and his Brother has often told me, and brought his Wife (a diſcreet Woman) to atteſt it, who averreth moreover that ſhe watching him, has ſeen his Shoes under the Bed taken up, and nothing touch them; they brought to me the man himſelf, and when we asked him how he dared to ſin after ſuch a warning, he had no excuſe: but being a perſon of Quality, for ſome ſpecial reaſon, I (ſays Mr. *Baxter*) muſt not name him.

*Nathaniel Butler* was firſt addicted to Drunkenneſs, Gaming, Purloining, and Fornication, before he committed that murder upon his Friend *John Knight* in *Milk-ſtreet*, *London*, 1657. for which he was afterwards condemned to the Gallows and executed.

Mr. *William Rogers* an Apothecary in *Cranebrook* in *Kent*, exceedingly much given to Drinking, and Sabbath-breaking, tho a young man of

a pleasing sweet Temper, was often admonished and perswaded by Mr. *Robert Abbot* Minister of the place to come to Church, but had often promised and failed. But one Lord's-day in the morning, when he said he was ready to come, he was taken sick and betook him to his Bed, but it proving only an Ague, next morning he betook him to his old course again; next Week after the Messenger of Death came in earnest, Mr. *Abbot* addressed himself to him in his Chamber, with these words; O how often have you deceived God, your own Soul, and me, and what is now to be done? I fear you will die, and then what will become of you! his Sickness prevailed, and there was too great a Fire kindled in his Breast to be smothered, it burned in his own Soul, and it lightned from his Heart and Lips into the Ears and Hearts of those about him: one while he cries out of his Sins, saying, I have been a fearful Drunkard, pouring in one draught after another, till one draught could not keep down another, I now would be glad if I could take the least of God's Creatures which I have abused; and have neglected my Patients which have put their Lives into my hands; and how many Souls have I thus murdered? I have wilfully neglected God's House, Service and Worship; and tho I purposed to go, God strikes me thus before the day of my promise comes, because I am unworthy to come amongst God's People. Again, another while he falls to wishing, O that I might burn a long time in that Fire, (pointing to the Fire before him) so I might not burn in Hell; O that God would grant me but one year, or a month, that the World might see with what an Heart

Heart I have promiſed to God amendment! O that God would try me a little, but I am unworthy. Another while to his Companions —— Beware by me to forſake your wicked ways, leſt you go to Hell as I muſt do; calls his young Servant, tells him that he had been a wicked Maſter to him, But be warn'd by me, ſays he, you have a Friend that has an Iron Furnace which burns hot and long; but if you give your ſelf to my Sins, you ſhall be burned in the furnace of Hell, an hotter Furnace, millions of millions of Ages. The Miniſter propounding the Goſpel-promiſes of the largeſt ſize, he cri'd, it is too late, I muſt be burned in Hell: he preſſed him with Tears not to caſt away his Soul, *for Chriſt died*, &c. he anſwered, he caſt off Chriſt, and therefore muſt go to Hell; in ſhort, at laſt in idleneſs of thoughts and talk he ended his miſerable Life.

*Anno* 1576. *Tir-Owen*, the Iriſh Rebel in Queen *Elizabeths* time, was ſuch a Drunkard, that when his Body was immoderately inflamed with drinking ſtrong Drink and Uſquebath, he uſed many times (as Mr. *Camden* reports) to be ſet in the Earth up to the Chin to cool himſelf.

A Gentleman whom I knew, having been at a Fair at *North-Allerton* in *Yorkſhire* (a Town famous for ſtrong Ale) and there having overcharged himſelf with that Liquor; as he was riding homewards, putting his Horſe into a galloping poſture, the Horſe being in great heart and very mettl'd, and he not in a condition to guide him, having gotten about a mile from the Town, the Horſe threw the Gentleman in the open High-way, and kill'd him with the Fall; for he died preſently.

Another

Another Perſon with whom I had been long acquainted, (he being Bailiff to the Lords of a Market-Town, where I kept their Courts ſeveral years) being full of ſtrong Drink, and not able to govern his Horſe, was in like manner ſlain with a fall from his Horſe.

And one who lived in the ſame Town where I lived, having gotten too large a quantity of ſtrong Drink, and riding his Horſe into a River to paſs over it, the Water at that time being very high, and ſcarce paſſable, and he not keeping the Horſes head up againſt the current of the Water, when he came into the main Stream, being driven down the River, after a little while he parted from his Horſe and was drowned.

And another of my Acquaintance, being invited by a Gentleman to the Tavern, and there drinking too freely; at his going homewards from the Tavern, on the back-ſide of the Town, coming to enter into his own Yard, he fell from off a little Bridg at the end of the Yard, with his Head downwards into a Ditch; and tho the Ditch were dry without any Water in it, and that he was miſſed, and found in a very ſhort time, yet he was found dead, for the weight of his Body had choaked him.

A man being riding in the ſame Company that I was in, and being very full of ſtrong Liquor, and clapping his Spurs to the Horſes ſides, the Horſe run into a Ditch or Gutter with the man on his back; and riding along in the Gutter, a Tree in the Hedg over hanging the ſame, the Horſe run the man's Head againſt the Tree, and beat out his Brains, and he fell down dead and never ſpoke one word;

of

of this ſad Accident I was an Eye-witneſs, and ſee the man's Brains lying on the Ground.

And one who was a cuſtomary, profane Swearer, and a great Drinker, being gotten drunk at *North-Allerton* aforeſaid, and deſiring one of his Neighbours to let him ride home behind him; when they came near the Town where the Drunkard dwelt, he deſired to alight from behind his Neighbour to eaſe himſelf; and ſo getting down, his Neighbour rid along the Street; and ſome Company coming not long after, found the man dead, lying in the Street with his Breeches about his Feet, in an unſeemly and naſty manner.

A Maſon who loved ſtrong Drink too well, and was frequently drunk, one time lying down upon the ground to ſober himſelf when he was drunk, he fell into a long Sleep, for he never awaked again, but was there found dead.

A Farmer who lived in *Cleaveland* in *Yorkſhire*, in the ſame Conſtablery where I have a ſmall Eſtate, going with other of his Neighbours to pay his Tythe Rent to the Impropriator, who being a jovial boon, free man, was very liberal, and beſtow'd great ſtore of ſtrong Ale on them. And this man having drunk too freely, had it ſeems got more than he was able to bear; for when he was got very near his own Houſe, at his coming home, when he alighted from his Horſe, it being in the Night, and dark, and he not able to guide himſelf, he ſtaggered into a Pond cloſe by the Houſe, and not able to get out of it, was in the Morning found ſtanding in the Pond, with his Back againſt the bank of the Pond, and up to the Knees in Water, and there ſtarv'd to death. All

theſe

theſe eight laſt mentioned exemplary Judgments have fall'n within the compaſs of my own certain knowledg.

Drunkenneſs is a flattering Evil, a ſweet Poiſon, a cunning *Circe* that beſots the Soul, and deſtroys the Body; *Dolores gignit in capite, in ſtomacho, in toto corpore acerrimos.*

*Doleurs and grievous Pains, by Drunkenneſs,*
*The Head, the Stomach, and whole man poſſeſs.*

*At laſt* (as *Solomon* obſerves) *it bites like a Serpent, and ſtings like an Adder.*

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## CHAP. IV.

### *A Compendium of the Laws made againſt profane, idle, cuſtomary Swearing and Curſing.*

TIpling and exceſſive Drinking having obtain'd a kind and favourable Reception, and in a manner a general approbation within this Realm, as appears by the ſeveral Acts of Parliament (mentioned before in the firſt Chapter hereof) made for the reſtraining this exorbitant ſinful Vice; the People in their Frolicks, and extravagant Cups, were apt and prone to fly out (one profaneneſs uſhering in another) into ſinful profane, deſperate Swearing and Curſing, which by little and little began to be ſo very common and practicable, that the Parliament

ment of 21 *Jac.* 1. taking notice thereof, and knowing that profane Swearing and Curſing is forbidden by the Word of God, they thereupon made an Act for the reſtraining the growth of this catching Sin.

For by the Statute of 21 *Jac.* 1. *Ch.* 20. it is Enacted, "That no Perſon or Perſons ſhall profanely Swear or Curſe; and that if any Perſon or Perſons ſhall offend herein, either in the hearing of any Juſtice of the Peace of the County, or any Mayor, Juſtice of the Peace, Bailiff, or Head Officer of any City, or Town Corporate, where ſuch offence is or ſhall be committed, or ſhall be convicted by the Oaths of two Witneſſes, or by Confeſſion of the party, before any ſuch Juſtice of the Peace of the County, or Head Officer, or Juſtice of the Peace in the City, or Town-Corporate, where ſuch offence is or ſhall be committed, (which Oath they have power to adminiſter) That then every ſuch Offender ſhall for every time ſo offending, forfeit and pay to the uſe of the Poor of the Pariſh, where the offence is or ſhall be committed, the ſum of twelve Pence, to be levied by the Conſtable, Church-wardens, and overſeers of the Poor of that Pariſh, by Warrant from ſuch Juſtice of the Peace, or head Officer, by Diſtreſs, and ſale of the Offenders Goods, rendring to the party the Overplus: and in default of ſuch Diſtreſs, the Offender, if he or ſhe be above the age of twelve Years, ſhall by Warrant from ſuch Juſtice of the Peace, or Head Officer, be ſet in the Stocks three hours; but if the Offender be under that Age, and ſhall not forthwith pay the ſame ſum of

" twelve

" twelve Pence, then he or ſhe by ſuch Warrant as " aforeſaid, ſhall be whip'd by the Conſtable, or " by the Parent or Maſter in his preſence.

" And if ſuch Offender ſhall commence any Suit " at Law, againſt any Officer, or other, for ſuch " diſtraining, ſale of Goods, whipping, or ſet- " ting in the Stocks, the Defendant, or Defendants, " may plead the general Iſſue, and give the ſpecial " matter in evidence to the Jury at the Trial; and " if it be found againſt the Plaintiff, or Plaintiffs, " or they are Nonſuited, then the Defendant, or De- " fendants ſhall be allowed good Coſts to be taxed " by the Court.

" The Offence ſhall be complained of, and proved " as aboveſaid, within twenty days after the Offence " committed.

And it is Enacted, " That this Act ſhall be read " in every Pariſh-Church by the Miniſter thereof, " upon the Sunday after Evening-Prayer, twice in " the Year.

There being no Penalty inflicted upon Miniſters by this Statute of the 21 *Jac.* 1. for the not reading thereof, it was therefore in moſt Churches very ſeldom, and in ſome Churches never read; and it being a long time ſince the making of this Law, and the Penalty appointed thereby to be paid by the Offenders very ſmall, and proof by two witneſſes troubleſom, it was therefore very ſeldom put in execution. So for the more effectual diſcouragement, and reſtraining of this ſpreading and catching, profane Vice, another Act of Parliament has been made in the ſixth and ſeventh years of his preſent Majeſties reign, King *William* the third, ſomething more ſevere, as appears by the Tenure thereof, hereafter following.

By

By the Statute of the 6 & 7 *Gul.* 3. *Ch.* 2: it is Enacted, " That if any Perſon or Perſons ſhall pro-
" fanely Swear or Curſe in the preſence and hearing
" of any Juſtice of Peace of the County, Riding,
" or Divition, or of the Mayor or other Head Of-
" ficer, or Juſtice of Peace for any City, or Town-
" Corporate, or by the Confeſſion of the party of-
" fending before any ſuch Magiſtrate where the ſaid
" Offence ſhall be committed; that then for every
" ſuch Offence, the party ſo offending, if a Ser-
" vant, Day-labourer, common Soldier, or com-
" mon Sea-man, ſhall forfeit and pay to the uſe of
" the Poor of the Pariſh where ſuch offence is com-
" mitted one Shilling, and every other Perſon two
" Shillings; and in caſe any of the Perſons aforeſaid,
" ſhall after Conviction offend a ſecond time, ſuch
" Perſon ſhall forfeit and pay double; and if a third
" time, treble the ſum reſpectively by him or her
" to be paid for the firſt Offence.

" And upon neglect or refuſal of paiment of the
" ſaid Forfeiture, any Juſtice of Peace of the Coun-
" ty, Riding, or Divition, or Mayor, or other Head
" Officer, or Juſtice of Peace, for any City, or
" Town-Corporate, where the Offence is com-
" mitted, ſhall have Authority, and are required to
" ſend his Warrant to the Conſtable, Tything-man,
" Church-warden, or Overſeer of the Poor of the
" Pariſh where the Offence is committed, or where
" the Offender ſhall inhabit, thereby commanding
" them, or ſome or one of them, to levy by Diſtreſs,
" and ſale of the Goods of the Offender, or Offenders,
" the ſum ſo forfeited for the uſe of the Poor of the
" Pariſh as aforeſaid: and for want of Diſtreſs, then
" every ſuch Offender being above the age of ſix-

" teen

" teen Years, ſhall by ſuch Warrant as aforeſaid, be " publickly ſet in the Stocks for the ſpace of one " Hour for every ſingle Offence; and for any num- " ber of Offences, whereof he ſhall be Convicted at " one and the ſame time, then two Hours: and if " the party offending be under the age of ſixteen " years, and ſhall not forthwith pay the ſaid For- " feiture, then he or ſhe ſhall by Warrant as afore- " ſaid, be whip'd by the Conſtable, or by the Parent, " Guardian, or Maſter of ſuch Offender in the pre- " ſence of the Conſtable.

" And if any Juſtice of Peace, or chief Magiſ- " trate ſhall wilfully, or wittingly omit the perfor- " mance of his Duty, in the execution of this " Act, he ſhall forfeit the ſum of five Pounds, one " moiety to the uſe of the Informer, to be recover- " ed by Action, Suit, Bill, or Plaint, in any of " his Majeſties Courts at *Weſtminſter*, wherein no " Eſſoin, Protection, *&c.* ſhall be allowed, nor " any more than one Imparlance.

" And if any Action or Suit ſhall be commenc'd, " or brought againſt any Juſtice of Peace, Conſta- " ble, or other Officer, for any thing done in the " purſuance of this Act concerning the ſaid Of- " fences, the Defendant in ſuch Action may plead " the general Iſſue, and give the ſpecial matter in " Evidence; and upon a Verdict for the Defen- " dant, or Non-ſuit of the Plaintiff, or Diſcon- " tinuance, then the Defendant ſhall have treble " Coſts.

" No Perſon to be proſecuted or troubled for any " Offence againſt this Statute, unleſs the ſame be " proved and proſecuted within ten days next after " the Offence committed.

" This

" This Act ſhall be publickly read four ſeveral " times in the Year, in all Pariſh Churches, and " publick Chappels, by the Parſon, Vicar, or Cu- " rate of the reſpective Pariſhes or Chappels, im- " mediately after Morning-Prayer, on four ſeveral " Sundays; that is to ſay, the Sunday next after " the four and twentieth day of *June*, the nine and " twentieth day of *September*, the five and twen- " tieth day of *December*, and the five and twenti- " eth day of *March*; under the pain of twenty " Shillings for every ſuch Omiſſion or Neg- " lect.

" And the Juſtice of Peace, Mayor, or other " Head Officer, ſhall regiſter in a Book, to be " kept for that purpoſe, all the Convictions made " before him upon this Act, and the time of " making thereof, and for what Offence; and " ſhall certify the ſame to the next general Quar- " ter-Seſſions of the Peace for the ſaid County " or Place, where the Offences are committed, " to be there kept upon Record by the reſpective " Clerks of the Peace, to be ſeen without Fee or " Reward.

Altho ſome Perſons accuſtomed to profane Swear- ing and Curſing in their ordinary diſcourſe and communication, may poſſibly evade the Puniſh- ments ordained and appointed by the aforementi- oned Laws, for ſuch abominable wickedneſs: yet ſuch daring preſumptuous Sinners may be aſſured they cannot (without ſerious and unfeigned Repen- tance, and an abſolute and total renouncing and forſaking of their Wickedneſs) eſcape the puniſh- ments threatned by Almighty God againſt ſuch pro- voking Sins; and that they may not be ignorant

thereof, I ſhall in the next Chapter ſet down ſeveral proofs of Scripture to that purpoſe, in hopes that upon the peruſal and ſerious Conſideration thereof, their Conſciences may be touched with the guilt of their profane debauched Wickedneſs.

## CHAP. V.

*Some Texts of Scripture, ſhewing the odiouſneſs and danger of profane, cuſtomary Swearing and Curſing.*

*THOU ſhalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltleſs that taketh his Name in vain.* Exod. 20. 7. Deut. 5. 11.

*He that Curſeth his Father or Mother, ſhall ſurely be put to death.* Exod. 21. 17.

*Thou ſhalt not revile the Gods, nor curſe the Ruler of thy People.* Exod. 22. 28.

*Thou ſhalt not ſwear by my Name falſly, neither ſhalt thou profane the Name of thy God, I am the Lord.* Levit. 19. 12.

*Thou ſhalt not curſe the Deaf, nor put a ſtumbling-block before the Blind, but ſhalt fear thy God: I am the Lord.* Levit. 19. 14.

*He that blaſphemeth the Name of the Lord, he ſhall ſurely be put to death.* Levit. 24. 16.

*Every one that curſeth his Father or his Mother, ſhall be ſurely put to death; he hath curſed his Father or his Mother, his Blood ſhall be upon him.* Lev. 20. 9.

*Curſed*

*Curſed be he that curſeth his Father or his Mother.* Deut. 27. 16.

*The Ungodly is ſo proud that he careth not for God, neither is God in all his Thoughts. His Mouth is full of Curſing, Deceit, and Fraud; under his Tongue is Ungodlineſs and Vanity.* Pſal. 10. 4, 7.

*For the ſin of their Mouth, and for the words of their Lips, they ſhall be taken in their Pride, and why? Their Preaching is of Curſing and Lies.* Pſal. 59. 12.

*Their device is only how to put him out whom God will exalt; their delight is in Lies; they give good words with their Mouth, but curſe with their Heart.* Pſal. 62. 4.

*His delight was in curſing, and it ſhall happen unto him; he loved not bleſſing, therefore ſhall it be far from him. He clothed himſelf with Curſing, like as with a Raiment; and it ſhall come into his Bowels like Water, and like Oil into his Bones.* Pſal. 119. 16, 17.

*The wicked is ſnared by the Tranſgreſſion of his Lips; but the juſt ſhall come out of Trouble.* Prov. 12. 13.

*A wholeſom Tongue is a Tree of Life, but perverſeneſs therein is a breach in Spirit.* Prov. 15. 4.

*A man's Belly ſhall be ſatisfied with the fruit of his Mouth, and with the increaſe of his Lips ſhall he be filled. Death and Life are in the power of the Tongue, and they that love it ſhall eat the Fruit thereof.* Prov. 18. 20, 21.

*Whoſo Curſeth his Father or his Mother, his Lamp ſhall be put out in obſcure Darkneſs.* Prov. 20. 20.

*Whoso keepeth his Mouth and his Tongue, keepeth his Soul from Trouble.* Prov. 21. 23.

*As the Bird by wandring, as the Swallow by flying, so the Curse causeless shall not come.* Prov. 26. 2.

*There is a Generation that curseth their Father, and doth not bless their Mother.* Prov. 30. 11.

*Suffer not thy Mouth to cause thy Flesh to sin.* Eccles. 5. 6.

*Curse not the King, no not in thy Thought; and curse not the rich in thy Bed-chamber: For a Bird of the Air shall carry the Voice, and that which hath Wings shall tell the matter.* Eccles. 10. 20.

*For the Land is full of Adulterers; for because of swearing the Land mourneth, the pleasant places of the Wilderness are dried up, and their course is evil, and their force is not right. Wherefore their way shall be unto them as slippery ways in the Darkness, they shall be driven on and fall therein: for I will bring evil upon them, even the year of their Visitation, saith the Lord.* Jer. 23. 10, 12.

*By swearing and lying, and killing and stealing, and committing Adultery, they break out, and Blood toucheth Blood.* Hosea 4. 2.

*For Wisdom is a loving Spirit, and will not acquit a Blasphemer of his words; for God is witness of his Reins, and a true beholder of his Heart, and a hearer of his Tongue. Therefore he that speaketh unrighteous things cannot be hid, neither shall Vengeance when it punisheth pass by him. For inquisition shall be made into the counsels of the Ungodly, and the sound of his words shall come unto the Lord, for the manifestation of his wicked Deeds.* Wisd. 1. 6, 8, 9.

The

*The Bleſſing of the Father eſtabliſheth the Houſes of Children, but the Curſe of the Mother rooteth out Foundations.* Eccluſ. 3. 9.

*Then ſaid he unto me, This is the Curſe that goeth forth over the face of the whole Earth: for every one that ſtealeth ſhall be cut off as on this ſide according to it: and every one that ſweareth ſhall be cut off on that ſide according to it. I will bring it forth, ſaith the Lord of Hoſts, and it ſhall enter into the Houſe of the Thief, and into the houſe of him that ſweareth falſly by my Name: and it ſhall remain in the midſt of his Houſe, and ſhall conſume it, with the Timber thereof, and the Stones thereof.* Zech. 5. 3, 4.

*Accuſtom not thy Mouth to ſwearing, neither uſe thy ſelf to the naming of the Holy One. A man that uſeth much Swearing, ſhall be filled with Iniquity, and the plague ſhall never depart from his Houſe; if he ſhall offend, his Sin ſhall be upon him; and if he acknowledg not his Sin, he maketh a double Offence; and if he ſwear in vain, he ſhall not be Innocent, but his Houſe ſhall be full of Calamities.* Eccluſ. 23. 9. 11.

*But I ſay unto you, Swear not at all; neither by Heaven, for it is God's Throne; nor by the Earth, for it is his Foot-ſtool; neither by* Jeruſalem, *for it is the City of the great King. Neither ſhalt thou ſwear by thy Head, becauſe thou canſt not make one Hair white or black. But let your Communication be, yea, yea, nay, nay; for whatſoever is more than theſe, cometh of evil.* Matth. 5. 34, 35, 36, 37.

*For God commanded, ſaying, Honour thy Father and thy Mother: and he that Curſeth Father or Mother, let him die the Death.* Mat. 15. 4.

*Their Throat is an open Sepulchre, with their Tongues they have uſed Deceit, the poiſon of Aſps is under their Lips. Whoſe Mouth is full of Curſing and Bitterneſs. Deſtruction and Miſery are in their ways. There is no fear of God before their Eyes.* Rom. 3. 13, 14, 16, 18.

*Let bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking, be put away from you, with all malice.* Epheſ. 4. 31.

*The Tongue is a Fire, a world of Iniquity; it defileth the whole Body, and ſetteth on fire the courſe of Nature, and it is ſet on fire of Hell. It is an unruly Evil, full of deadly Poiſon. Therewith bleſs we God, and therewith curſe we Men, which are made after the ſimilitude of God. Out of the ſame Mouth proceedeth Bleſſing and Curſing: my Brethren theſe things ought not ſo to be.* James 3. 6, 8, 9, 10.

*But above all things, my Brethren, ſwear not, neither by Heaven, neither by the Earth, neither by any other Oath; but let your yea be yea, and your nay nay, leſt ye fall into Condemnation.* James 5. 12.

If any idle, debauched Swearers and Curſers be ſo emboldned in their profane cuſtomary Wickedneſs, as that after the reading or hearing of theſe beforementioned places of Scripture, they ſhall ſtill dare to proceed and run on in their wilful wicked ſinful Courſes; I ſhall for their further Caution, in this next following Chapter, give them a brief relation of ſeveral ſignal Inſtances of God's ſevere wrath and diſpleaſure againſt ſuch Wickedneſs, manifeſted by the fearful, terrible, and amazing Judgments which he hath ſeveral times ſignally inflicted upon ſuch profane ſinful wretches.

And

And I hope upon the peruſal and conſideration of the following exemplary Puniſhments inflicted by God upon others, that all cuſtomary, common Swearers and Curſers will lay it to heart, and that we may find that of the Prophet *Iſaiah* manifeſted in them; *When thy Judgments are in the Earth, the inhabitants of the World* (ſaith the Prophet) *will learn Righteouſneſs.* Iſa. 26. 9.

It was an excellent ſaying of the Poet, *Exemplo alterius qui ſapit, ille ſapit*; He is a wiſe man indeed that learns Wiſdom by the Example of others: and the ſaying is often found true, *Magis intuentur quid fecerit Jupiter, quam quid docuit Plato.*

*More by Example oft reclaimed be,*
*Than are by Precept, and ſmooth Oratry.*

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## CHAP. VI.

*Of ſeveral ſignal, fearful, and amazing Judgments of God's ſevere Juſtice, inflicted upon cuſtomary profane and preſumptuous Swearers and Curſers.*

EARL *Godwin* juſtifying himſelf before King *Edward* the Confeſſor, about King *Alfred*'s Death, prayed to God that if he were any way guilty of it, he might never ſwallow down one morſel of Bread; and thereupon by the juſt judgment of God, he was choaked by the firſt Morſel he offered to eat.

We find mention made by a good Author, of a wicked wretch in *France*, among the People call'd *Averin*, that forswearing himself in an unjust cause, had his Tongue so tied immediately upon it, that he could not speak, but roar; and so continued till by earnest Prayers and Repentance, the Lord restored to him the use again of that unruly and sinful Member.

*Narcissus* Bishop of *Jerusalem*, a man famous for his Vertues, and sharpness in reproving and correcting Vice, was accused falsly and maliciously of Unchastity, by three Sons of *Belial*; The first profanely said, If I lie, I pray God I may perish by Fire. The second, If I speak ought but Truth, I pray God I may be consumed by some filthy and cruel Disease. The third, If I accuse him falsly, I pray God I may be deprived of my sight, and become Blind. Thus tho the Honesty and Chastity of *Narcissus* was so well known to all the Faithful, that they believed not what the Varlets attested; yet the good Bishop moved with grief of his Accusation, and partly with the desire of quietness from worldly Affairs, forsook his Bishoprick, and lived in a Desart for many Years. But these wicked Wretches by their deaths, witnessed his Innocence, which by their words they had so much impugned; for the first had his House set on Fire so suddenly, and in such a violent and extraordinary manner, that he perished in the Flames, with all his Family and Progeny. The second languished away with a tedious infectious Disease, that spread his Body all over. The third seeing the woful ends of his Companions, confessed all their Villany; and sadly lamenting his woful Case, and wicked Crime, persisted so long

long in a continued courſe of Weeping, till both his Eyes were out. And thus God in his Judgment ſent upon each of them their wiſhes, and thereby manifeſted the innocency of the good Biſhop, and cleared him from Shame and Opprobity.

A Fellow hearing profane Curſing and Swearing condemned in the Pulpit by a learned Preacher, and that it never eſcaped Puniſhment, ſaid in a bravery, I have oft forſworn my ſelf, and yet my Right-hand is not a whit ſhorter than my Left; which words he had ſcarce uttered, when preſently ſuch an Inflammation aroſe in his Hand, that he was conſtrained to go to a Surgeon and get it cut off, leſt it ſhould infect his whole Body; and ſo his Right-hand became ſhorter than his Left, in recompence of his Perjury which he ſo lightly eſteemed of.

In the Town of *Rutlinquen*, a certain Paſſenger coming into an Inn, gave a Budget with a good ſum of Money therein, to his Hoſt to lay by: but when he demanded it again at his going away, the Hoſt deny'd it, and gave him bad Language, with many Mocks and Taunts; ſo the Traveller call'd him before a Judg, but having no Witneſſes, deſired to have him ſworn, which he without ſcruple offered to do, and wiſhed he might go to the Devil, if ever he received or concealed ſuch a Budget. But the Paſſenger as he was going out, meets two men, and being informed by him of the matter, offer him their Aſſiſtance, and returned back again to the Judg: theſe two unknown Perſons juſtified that the Budget was delivered to the Hoſt, and that he had hid it in ſuch a place, at which the

Hoſt

Hoſt became aſtoniſhed, and by his countenance and geſture diſcovered his Guiltineſs; whereupon the Judg reſolved to ſend him to Priſon, but the two unknown Witneſſes (who were indeed Fiends of Hell) began to ſay, you ſhall not need, for we are ſent to puniſh his Wickedneſs; and having ſo ſaid, they hoiſted him up into the Air, where he vaniſhed with them, and was never after found.

In the reign of Queen *Elizabeth*, there was in the City of *London*, one *Ann Averyes* a Widow, who forſwore her ſelf for a little Money that ſhe was to pay for ſix pound of Tow, at a Shop in *Woodſtreet*; and being ſuddenly ſurprized with the Juſtice of God for this Wickedneſs, ſhe immediately fell down ſpeechleſs, and caſt up at her Mouth in great abundance, and with an horrible ſtink, that matter which by Nature ſhould have bin voided downwards, and ſo died.

There was a profane wretch in *Germany*, that almoſt at every word he ſpake, the Devil was at one end of it; if walking he chanced to tread awry and ſtumble, preſently the Devil was in his Mouth: and notwithſtanding the many Reproofs he had from his Neighbours, with ſerious advice to correct and amend ſo deteſtable a Vice, yet all was in vain; for continuing this his preſumptuous Wickedneſs, and damnable cuſtom, as he was paſſing over a Bridg, he fell down, and in his fall uttered theſe words, Hoiſt up with an hundred Devils; which he had no ſooner ſpoken, but the Devil whom he call'd for ſo oft, was at his Elbow to ſtrangle him.

In

In the year 1551. at *Megalapole* near *Voildſtat*, at the Feaſt of *Penteco∫t*, the People being ſet on Drinking and Carouſing, a Woman in the Company, commonly named the Devil in her Oaths, till at length he being ſo often call'd on, came on a ſudden and carried her through the Gate aloft in the Air, before them all, who ran out aſtoniſhed, to ſee whither he would tranſport her; and ſeeing her hanging in the Air for a while without the Town, at length ſhe fell down dead to the Ground.

About the ſame time there lived one that was both a monſtrous Swearer, and alſo otherwiſe very vicious, who tho he was frequently admoniſhed to forſake his cuſtomary Swearing, and to amend his Life, yet it was all but loſt labour, for he would not at all liſten thereunto. And the Peſtilence being on a time in the City, he became infected therewith, and thereupon he withdrew himſelf apart, with his Wife and a Kinſwoman into a Garden he had; and the Miniſters coming to admoniſh him, and exhort him to Repentance, he was ſo far from being touched in Conſcience, or any ways moved with their godly Admonitions, that he ſtrove rather to harden himſelf more and more in his Wickedneſs. And being one day ſwearing and denying God, and giving himſelf to the Devil, and calling for him with vehemency, the Devil came and ſnatched him up preſently, and heaved him up into the Air, his Wife and Kinſwoman looking on, and ſeeing him fly over their Heads, he was never afterwards ſeen any more.

A Popiſh Prieſt on a time thundring out bitter Curſes in the Pulpit againſt *Luther*, wiſhed if *Luther's* Doctrine was true, that a Thunder-bolt might

might ſtrike him to death; three days after a mighty tempeſt of Thunder and Lightning ariſing, the Prieſt ran to the Altar into the Church, and fell to his Prayers; but the Vengeance of God found him out and his Hypocriſy, ſo that he was ſtrucken in a manner dead with the Lightning; but coming to Life again, as they led him homewards through the Church-yard, another flaſh ſo ſcorch'd him, that he was burnt from the crown of his Head, to the ſole of the Foot, as black as a Shoo, ſo that he died with the manifeſt mark of God's Vengeance upon him.

*Beza* reports, that he knew a man in *France* of good parts, well inſtructed in Religion, and a Maſter of a Family, who in his anger Curſing, and bidding the Devil take one of his Children, had preſently his wiſh, for the Child was poſſeſſed immediately with a Spirit; from which tho by the frequent and continual Prayers of the Church, he was at length releaſed, yet before he came to his perfect Health he died.

The like hapned to a Woman whom her Husband in anger devoted to the Devil with bitter Curſes; whereupon Satan aſſaulted her preſently, and deprived her of her Wits, ſo that ſhe could never be recovered.

Another example, ſaith the ſame Author, hapned to a Perjurer that wittingly and wilfully forſwore himſelf, to the end to prejudice and deceive another: but he had no ſooner made an end of his falſe and wicked Oath, but a grievous Apoplex ſeized him, ſo that without ſpeaking any one word afterwards he died within a few days.

A decrepit Romiſh Prieſt being by the help of others heaved and lift up into the Pulpit, and chooſing the Text out of 1 *Cor.* 11. concerning the Lord's Supper, and taking occaſion to defend the Papiſtical errors of the Maſs, he uſed theſe or the like blaſphemous Speeches, O *Paul*, *Paul*, if this Doctrine touching the receiving the Sacrament in both kinds be true, and if it be a wicked thing to receive it otherwiſe, then I wiſh the Devil would come to take me: and then (turning himſelf to the People) if the Pope's Doctrine concerning this point be not true, then I am the Devil's bond-ſlave; neither do I fear to pawn my Soul upon it. Theſe and many other blaſphemous words he uſed, till the Devil came indeed, in the likeneſs of a tall man, black and terrible, ſending before him ſuch a fearful noiſe and ſuch a wind, that the People fearing the Church falling on their Heads were greatly amazed; but he not able to hurt the reſt, took away the old lame Prieſt, being his devoted Bond-ſlave, and carried him ſo far, that he was never after heard of.

In the year 1556. at St. *Gallus* in *Helvetia*, a certain man that earned his living by making clean rough foul Linen againſt the Sun, entring a Tavern, tailed ſo plentifully of the juice of the Grape, that he vomited out terrible Curſes againſt himſelf and others; amongſt the reſt he wiſhed if ever he went into the Fields to his old Occupation, that then the Devil might come and break his Neck; yet notwithſtanding his late words, and this his profane and wicked Execration, after ſleep had conquer'd his drink, and ſobriety reſtored his Senſes, he went again to his Trade; remembring his late words, but little regarding them: but however the Devil attended

tended him at his appointed hour, in the likeneſs of a big ſwarthy man, and asked him if he remembred his promiſe, the Vow which he made the day before, and if it were not lawful for him to break his Neck; and ſo ſtruck the poor trembling man over the Shoulders, that his Feet and his Hands preſently dried up, and there he lay not able to ſtir, till by help of men he was carried home, the Lord not giving the Devil ſo much power as he wiſhed himſelf, but yet permitting him to plague him on this ſort, for his Amendment, and our Example.

*Henry* Earl of *Schwartzburgh*, through a corrupt cuſtom, uſed commonly to wiſh that he might be drowned in a Privy; and as he wiſhed, ſo it hapned unto him, for he was ſo ſerved, and murdered at St. *Peter*'s Monaſtery in *Erford*, in the year of our Lord 1148.

The like befel a young Courtier at *Mansfield*, whoſe cuſtom was in any earneſt Aſſeveration to ſay, the Devil take me if it be not ſo; ſo the Devil took him indeed, whilſt he ſlept, and threw him out at a high Window; where tho by the goodneſs of God, he caught no great harm, yet he learnt by experience to bridle his Tongue from all ſuch curſed Speeches, this being but a taſte of God's Wrath that is to fall upon ſuch wretches.

A Woman giving her ſelf to the Devil, both Body and Soul, did uſe moſt horrible Curſing and Oaths, both to her ſelf and others uſually at all times, and in a more effectual manner at a certain Wedding: and the People exhorting her to leave off her ſinful courſe of Life; yet ſhe not regarding their advice, continued in her profane wicked progreſs, till all the People were ſet at Dinner, and very merry,

merry, and then the Devil came in Perſon and tranſported her into the Air before them all, with moſt horrible outcries and roarings, and in that manner carried her round about the Town, ſo that the Inhabitants were very terribly afraid; and then he tore her in four pieces, leaving in ſeveral Highways a quarter, that all that came by, might be witneſſes of the Puniſhment, and then returning to the Marriage, threw her Bowels on the Table before the Mayor of the Town, with theſe words, Behold theſe diſhes of Meat belong to thee, whom the like deſtruction awaiteth, if thou doſt not amend thy wicked Life.

There is mention made in *Luther's* Conferences, that divers Noble-men being ſtriving together at an Horſe-race, in their Courſe, cried *The Devil take the laſt*; and the laſt being a Horſe that broke looſe, the Devil hoiſted him up into the Air, and took him clean away.

We read of a certain man that provided a ſumptuous Supper, and none of his invited Gueſts coming to it, he in a great Paſſion and Heat ſaid, If none of them will come, then let all the Devils in Hell come; and preſently came a number of thoſe hellish Fiends, whom he not diſcerning from men, coming to welcom and entertain them, when he took them by the Hands, he perceiving Claws inſtead of Fingers, he was moſt terribly amazed, and ran out of Doors with his Wife, and left none in the Houſe but a young Infant and a Fool ſitting by the Fire, whom the Devils had no power to hurt, neither any Body elſe, but devoured up the Victuals, and ſo departed.

One

One *Hacket* of *Oundle* in *Northamptonshire*, used in his earnest talk, to curse himself in this manner, If it be not true, then let a visible confusion come upon me, which afterwards happened to him; for falling into abominable Errors, he call'd himself Christ and Judg of the World, for which he was hanged in the 33*d* year of Queen *Elizabeth* in *Cheapside*, London.

At *Witeberg*, before *Martin Luther*, and divers Learned men, a Woman whose Daughter was possessed by a Spirit, confessed that by her curse, that plague was taln upon her Child; for being angry at a time, she bid the Devil take her; and no sooner spoken the words, but the Devil did take her indeed, and possessed her in a most strange manner.

And a Woman of *Neuburg* in *Germany*, cursing her Son in her angry Passion, prayed to God she might never see him again return alive, which came to pass that very day; for he bathing himself in the Water was drown'd, and never returned to his Mother alive, according to her ungodly wish.

Also another Woman in *Asturga*, in her rage cursed one of her Sons with detestable Maledictions, giving him to the Devils of Hell, and wishing they would fetch him out of her presence, with many other horrible Execrations: this being about ten of the Clock at Night, and the night being very dark, the Boy growing fearful hearing his Mother curse so, went out into a little Court behind the House, from which place he was presently hoised up into the Air, by men in shew of grim Countenance, great Stature, and loathsom and horrible Gesture, but indeed cruel Fiends of Hell, and that with such swift-

ness (as the Boy confessed) that it was not possible as he thought for any Bird to fly so fast; and lighting down amongst certain Mountains amongst Bushes and Briers, was trailed through the thickest of them, and so torn and rent not only in his Clothes, but also in his Hands and Face, and almost all his whole Body; at last the Boy remembring God, and beseeching his merciful Favour and Assistance, the cruel Fiends brought him back again through the Air, and put him in at a little Window into a Chamber in his Father's House, where after much search and grief for him, he was found in this miserable Condition, and almost distracted; and thus tho they had no power to deprive him of his Life, yet the Lord suffered them to afflict the Parents in the Son, for the good of both if they belonged to God.

But above all, (says my Author) this is most strange which happned in a Town of *Mesina*, *Anno* 1552. when a cholerick Father seeing his Son slack about his Business, wished he might never stir from that place; which was no sooner said, but it was done, and his Son stuck fast in the place, and could not by any means possible be removed, no not so much as to move or bend his Body, till by the prayers of the Faithful his pains were somewhat mitigated, tho not remitted; three years he continued standing with a Post at his back for his ease, and four years sitting, at the end whereof he died: nothing weakned all this while in his Understanding, but professing the Faith, and not doubting of his Salvation in Christ Jesus. When any asked him at any time how he did? his usual answer was, that he was fastned of

God, and that it was not in mans Power, but God's Mercy to release him.

Mr. *Fox* in his Acts and Monuments, makes mention of a certain young Gallant that was a monstrous Swearer, who riding in the Company of divers Gentlemen, began to swear and most horribly blaspheme the Name of God; and one in the Company telling him that he must one day answer for it, he in a great huff said, Why takest thou thought for me? take thought for thy Winding-sheet. Well says the other, amend, for death gives no warning; and as soon comes a Lambs-skin to the Market as an old Sheeps. Gods wounds (said he) care not thou for me, raging still on this manner worse and worse, till at length as they past on their Journey, they came riding over a great Bridg; upon which the Gentleman Swearer spurted his Horse, so that he leapt clear over the Battlement with the man on his Back, who as he was going, cry'd, Horse and Man and all to the Devil.

In *August* 1629. one *Thomas Wilson* Labourer, a known and common Swearer and Blasphemer of God's Name by Oaths and Curses, and much given to drink to excess, upon a slight occasion moved to displeasure against his Wife, and not daring to do much violence to her, turned it upon himself, and with his Knife stabb'd himself and so died, many of his Friends and Neighbours being present.

Sir *Jervase Elwayes* Lieutenant of the *Tower* of *London*, when he was hanged on *Tower-hill*, for being Accessary in the poisoning of Sir *Thomas Overbury* his Prisoner, confessed, that at his playing at

Cards

Cards and Dice, he had often wished that he might be hang'd if it were not so and so, and therefore (says he) this shameful death is justly come upon me.

*Anno* 1603. A man that dwelt in *Wimble Staffford* in *Cheshire*, seeing two godly Persons going in the Highway near to him, said to one that was with him, I will dance, and swear, and swagger, to anger yonder Puritans; and so he did to their great Grief, but presently the revenging hand of God fell upon him; so that immediately he was strucken with Sickness, was carried home in a Cart, and three days after he died in a most fearful manner.

About the beginning of *April* 1661. a Woman in *Darbyshire*, having cozened a Boy of some Money, was charged with it, but she stifly denyed it; and being further urged to confess the Truth, she (in a fearful manner) prayed God that the Earth might open and swallow her up quick if she had it, and immediately the Earth under her opened, and she sunk down into it; and being afterwards digged for, they found her nine Foot deep within the Earth, and that very Money was found in her Pocket: this was attested by credible Witnesses.

*John Peter*, Son-in-law to *Alexander* Keeper of *Newgate*, in Queen *Maries* time, an horrible Blasphemer, upon every idle occasion used to say, if it be not true, I pray God I may rot before I die, and accordingly God made him exemplary; for as he wished, so it happened to him, for his Body rotted away by piece-meal till he died.

And a certain Maid having stolen and pilfred many things out of her Mistresses House, and being examined about it, forswore them, and wished that

she might rot, if ever she touched them or knew of them; and being carried to Prison about them, she began there to rot and stink so, that they were forced to thrust her out of Prison into an Hospital, where she in great Misery repented of her foul Sin.

Also one *John Duncalf* of *Kings Swinford*, in *January* 1677. coming to the House of one *Humfry Baly* at *Grangemell* about three miles from *Wolverhampton*, he begg'd of the Woman there Victuals and Drink; who formerly knowing him, and compassionating his Condition, freely gave him some; but while she was stooping to draw him some drink, he stole her Bible, and sold it afterwards for three Shillings to a Maid not far off, whereby the Woman came to hear of it, and paying her the Money, received it again, but could not hear what was become of the man. But a while after *John Duncalf* hearing it discoursed that he stole a Bible, grew very angry, and gave out threatning words against a young man that reported it; but being severely charged with it, he did not only deny it with some fierceness, but execrated and cursed himself, wishing his Hands might rot off if it were true; which words he had no sooner uttered, but by his own Confession to divers that came to see him in his miserable Condition, he said that immediately thereupon he had an inward Horror and Trembling upon him, a dread and fear of the Divine Vengeance of God, and the Justice of him from whom no secrets are hid; and that within a few days after his Cursing himself, his Flesh began to look black at the wrists of his Hands; and he continued divers Weeks with Faintness; and feating

an Ague, was going for his Acquaintance; but not being able to go further, he laid himself down in a Barn, and there continued two days and nights before he was found, from whence he was removed to another Barn near *Wolverhampton*, and had a Keeper appointed him: his Flesh began first to rise in great knobs at his Wrists and Knees, and to break and run with putrid Matter, the Flesh shrunk from the Bones, his pain was exquisite, the smell very offensive, Worms bred in the putrid Flesh, and his Hands and Legs fell off. And thus continued he begging the Prayers of those Divines that came to visit him, and acknowledging the just Judgment of God for his Stealing, Lying, and Curling, *&c.* for some Weeks a dreadful spectacle of the Divine Vengeance.

*Anno* 1677. At *Atherbury* in *Oxfordshire*, a Woman that kept a petty Alehouse having much addicted her self to Oaths and Curses, and one Morning a neighbouring Woman coming thither, for some strong Drink she had occasion for, and offering a piece of Money, she would have two pence or three pence more for a former Debt, which the other resolutely denied. The Hostess began to swear, and use several profane and abominable wishes and imprecations; as, God damn me, and the Devil burn me, if it be not so; which last words she often repeated, thrusling the other Woman violently out of her House, shutting the Door, and locking it against her. Her Husband not long after coming home, wondered to find the Door fast, but at last with one or two of his Neighbours, he forced it open, and to his great surprizal finds in the midst of the Floor the Relicks of his Wife, one

ſide of her Body and the Clothes on it, from the ſole of her Foot to the crown of her Head, burnt to aſhes, and nothing left but the Skeleton, or part of the Bones; whereas the other ſide remained whole, and the Clothes not ſo much as touch'd or ſing'd, tho it was obſerved that the Fleſh and Skin was all turned black.

Much the like Story (as Reverend Mr. *Turner* tells us) was publiſhed not many years ago concerning a Maid in *Dublin*.

A diſſolute young man (Servant to a Gentleman) who was much given to beaſtly Drunkenneſs, meeting with ſome of his Companions at *Sangall* in *Switzerland* to be merry, when they had drunk freely and extravagantly, he began to rail at and quarrel with his Companions, and uſing many blaſphemies againſt God, he added this execration alſo; If I ſerve my Maſter any longer, I give my Body and Soul to the Devil; and ſtaying there all night, in the morning he began to think of what he had ſaid the night before, yet having no other means of ſubſiſtence, he reſolved to return to his Maſter's Service; but at his return when he was not far from his Maſters Houſe, a man met him clad in black and fearful to behold, who ſaid to him, Come fellow, I am now ready to take that which is my right, and which thou gaveſt me yeſterday; and ſo taking him by the Hand (to his great Horrour and Amazement) the Devil threw him to the ground, and ſo vaniſhed: and not long after this miſerable young man being found by ſome of his Neighbours, his Hands and Feet were drawn together; and being brought to a Lodging, he had the uſe of all his Limbs taken from him, and ſo continued till he died miſerably.

A

A Serving-man in *Lincolnſhire*, for every trifle uſed to ſwear by God's blood, and would not be warned by his Friends, till at length falling into a grievous Sickneſs, he was again much perſwaded by his Friends to repent, which counſel he ſtill rejected, and hearing the Bell toll, in the very pains of Death, he ſtarted up, God's wounds the Bell tolls for me, but he ſhall not have me yet; whereupon the Blood iſſued out in a moſt fearful manner from all the joints of his Body, from Mouth, Noſe, Wriſts, Knees, Heels, and Toes, and other parts of his Body; and ſo he died, as Mr. *Perkins* relates.

Another example of like Puniſhment befel one Mr. *Barrington* a great Swearer, who going forth a Hunting or Hawking on the Lord's-day or a Feſtival, and not finding game and ſpeeding to his mind, he went to an Ale-houſe at *Puckeridg* five miles from *Ware*, in the way to *Cambridg*, and call'd for drink, beginning to ſwear after his unhappy Cuſtom, ſaying, By God's blood this is an unlucky day: and preſently after he bled at the Noſe, which ſo vexed him that he began to rail and blaſpheme the Name of God, ſwearing Paſſion, Wounds, Nails, Fleſh, Blood, *&c.* till at laſt he proceeded further to bleed at the Ears, Eyes, Wriſts, joints of his Hands, and of all his Body, at the Navil and Fundament, in a wonderful great quantity, and ſtreams of Blood, blaring out his Tongue in a fearful manner as black as Pitch, ſo that no Perſon durſt come near him: this continued till the Devil and Death made an end of him; next day (ſays the Publiſher hereof) the Body was laid in a Cart, carried to *Standon*, and buried in the Highway.

*Michael* a Jewish Rabbin, as he was swearing and blaspheming the Name of Jesus, fell down and broke his Neck.

Three Soldiers passing through a Wood in the Country of *Samuria*, there arose a tempest of Thunder and Lightning, and one of them to shew his contempt of God and his Judgments, burst forth into swearing and blasphemy; but the Tempest tearing up a Tree, it fell upon him, and crusht him to pieces.

One who for twelve or sixteen years together used to swear by God's Arms, in the end his own Arm being hurt with a Knife, could not be healed by any means, but rankled and festered from day to day, at length so rotted, that it fell away piecemeal, and he himself through the anguish and pain thereof died.

I my self (saith a godly Divine that wrote lately) knew two most notorious Swearers that brake their Necks, the one with a fall down a pair of Stairs, and the other from his Horse.

At a Village called *Benovides* in *Spain*, two young men being together in the Fields, there suddenly arose a terrible Tempest, and withal so violent a Whirlwind, that it amazed the beholders: the two young men seeing the fury of it coming towards them, run as fast as possible they might, but yet it overtook them; and they fearing to be hoisted up into the Air by it, fell down flat upon the Earth, where the Whirlwind whisked round about them for a pretty while, and then passed forwards, and the one of them rose in such an Agony, that he was scarce able to stand, and the other lying still and not stirring, some other that stood under a

Hedg

Hedg a far off, went to ſee how he did, and found him ſtark dead, with his Bones ſo cruſh'd that the joints of his Arms and Legs turned every way, as tho his Body had bin made of Moſs; his Tongue alſo was pull'd out of his Mouth by the Roots, and could never be found, which was the more remarkable, becauſe he was noted to be an outragious ſwearer and blaſphemer of God's Name.

At *Tubing* in *Germany* (as the Hiſtory tells us) a Boy uſed to invent ſuch new Oaths as were not common; but the Lord ſent a Canker or ſome worſe Diſeaſe that did eat out his Tongue, the inſtrument wherewith he blaſphemed God.

A certain man (ſays Mr. *Bolton*) who in his Life-time was given exceedingly to the fearful ſin of Swearing, had his Heart on his death-bed ſo exceedingly filled with enraged greedineſs after it, that he deſperately deſired the ſtanders by to help him with Oaths, and to ſwear for him, tho himſelf in the mean time ſwore as faſt and furiouſly as he could.

*Anno* 1649. about the end of *June*, there was a Soldier at *Ware*, going with ſome others to waſh themſelves in the River; and this Soldier finding the Water ſhallow, he asked if there were no deeper a place for him to ſwim in, and ſome told him that there was not far off a deep pit, but that it was very dangerous, and therefore adviſed him to take heed how he went into it: to whom he anſwered, God damn me, if it be as deep as Hell I will go into it, which accordingly he did, but immediately ſunk to the Bottom, never riſing again, but was there drowned.

*November* 1626. a Serving-man being at a Tavern in *Essex*, threatned to swear the Constable out of the Town if he came there; but in a drunken fit as he was running after one to make him pledg him a pint of Sack at a draught, he fell down the Stairs and died immediately.

A Fisher-man whom I knew (says Mr. *Beadle* in his Diary) bringing Mackarel to a Port-town in *Suffolk*, where the People (because they were the first that came that year) pressing eagerly to buy them, some against his Will being entred into the Boat, he took up a Stone and swore by the Name of God he would make them stand farther off, whereupon he sunk down instantly, and soon after died.

I of my own certain knowledg knew a Man in *Yorkshire*, a customary profane desperate Swearer, who going out on a time, with some Neighbours on foot a Hunting, it happened that he espied an Hare upon her Seat in his Range, so he swore a great Oath or two, she's here, and putting up the Hare he ran over two or three Lands and fell down, the rest of the Company following their Game being got three or four Closes from him; and having lost the Hare, and not seeing this man coming, they went back to see what was the cause of his not coming, and finding him in the same place where he fell, they turned him up, and he was stark dead.

There is no surer sign of a wicked Person than common and customary Swearing, such should be served as *Lewis* the 9th of *France* served a Citizen of *Paris*, that seared his Lips for swearing with an hot Iron; and when some said that it was too great

great Cruelty, he anſwered, I would to God that with ſearing mine own Lips with an hot Iron, I could baniſh out of my Realm all abuſe of Oaths.

Raſhneſs is a fault in any human Action, but in no Caſes more dangerous than in the imprecation of Divine Judgments: men had need to deliberate and be well adviſed before they appeal to Heaven for Vengeance; for oftimes the prayers of theſe raſh People are heard by God, and anſwered beyond their expectation, to their great Terror and Amazement, as plainly appears by ſeveral of the before mentioned Examples.

And infinite more Examples might be produced, demonſtrating the diſpleaſure of Almighty God againſt the provoking ſin of profane Swearing and Curſing, and the ſeverity of his Juſtice in the ſignal puniſhments inflicted by him upon the preſumptuous cuſtomary practiſers thereof. But I hope the peruſal and ſerious Conſideration of theſe already ſet down, may be ſufficient motives not only to bring all rational Perſons guilty of ſuch wickedneſs to a ſight of their profaneneſs, but alſo to a ſenſe of the great danger they are in, and be thereby moved and incited to a firm purpoſe, and ſtedfaſt reſolution of Amendment, and a total forſaking of this their accuſtomed abominable Sin.

But if neither Law, Scripture, nor Example will prevail with them, then may that of the holy Pſalmiſt be fitly applied to them; *To imagine miſchief in your heart upon the Earth, and your hands deal with wickedneſs. The Ungodly are froward even from their Mothers Womb. They are as venomous as the poiſon of a Serpent, even like the deaf Adder that ſtoppeth her Ears: Which refuſeth to hear the voice*

of

*of the Charmer, charm he never ſo wiſely.* Pſal. 58. 2, 3, 4, 5.

However let ſuch profligate preſumptuous profane, provoking Sinners aſſuredly know, *That the Lord will not hold him guiltleſs that taketh his Name in vain.* Exod. 20. 7. *He that dwelleth in Heaven ſhall laugh them to ſcorn, the Lord ſhall have them in deriſion. Then ſhall he ſpeak unto them in his Wrath, and vex them in his ſore Diſpleaſure.* Pſal. 2. 4, 5. For tho God ſometimes have leaden Feet, yet the wicked find that he hath iron Hands; *For God ſhall wound the head of his Enemies, and the hairy Scalp of ſuch an one as goeth on ſtill in his Wickedneſs.* Pſal. 68. 21.

## CHAP. VII.

*An Abſtract of the Laws made againſt the profanation of the Lord's-day, commonly called Sunday.*

I Conceive it will not be altogether improper (before I proceed to give an account of the Laws made for the obſervation of the Lords day) to ſet down an Abſtract here of the Statute of *E.* 6. about the Sacrament, and of that of Q. *M.* about diſturbing Miniſters; likewiſe the Statute *Jac.* 1. about profane ſpeaking or jeſting with the Name of God, *&c.* and then to proceed to the other Laws.

By the Statute 1 *E.* 6. *Ch.* 1. it is Enacted, "That none ſhall ſpeak or do any thing in contempt "of the moſt Holy Sacrament, in pain of Impri-

"ſonment,

" ſonment, and to make Fine and Ranſom at the
" King's Will.

" Three Juſtices of the Peace (*Quor. unus*) have
" power to take Information by the Oaths of two
" lawful Perſons (at leaſt) concerning the Offence
" aforeſaid, and to bind over by Recognizances
" every Accuſer and Witneſs in five Pound apiece
" to appear at the next Seſſions to give Evidence a-
" gainſt the Offendors, who are there to be enquired
" of before three Juſtices or more, by the Oaths of
" twelve men, and alſo indicted if the matter al-
" ledged againſt them be found true; the Offence to
" be proſecuted within three Months.

By the Statute 1 *M. Seſſ.* 2. *Ch.* 3. it is Enacted,
" That if any ſhall diſturb a Preacher lawfully Licen-
" ſed, in his open Sermon or Collation, he ſhall be
" by the Conſtables or Church-wardens of the Pariſh,
" brought before a Juſtice of the Peace, who upon due
" Accuſation ſhall commit him to ſafe Cuſtody, and
" within ſix days after, together with another Juſ-
" tice, ſhall diligently examine the Fact; who if
" they find cauſe, ſhall commit him to the common
" Goal, there to remain for three Months, and from
" thence to the next Quarter-Seſſions; at which
" upon the parties Reconciliation, and entring in-
" to Bond for good Behaviour for one whole Year
" (at diſcretion of the Juſtices in Seſſions) he ſhall be
" releaſed; but if he perſiſt ſtill in his Obſtinacy, he
" ſhall remain in Priſon without Bail, until he ſhall
" reconcile, and be penitent for his Offence.

" He that reſcues an Offendor in this kind, ſhall
" ſuffer like Impriſonment as aforeſaid, and beſides
" ſhall forfeit five Pounds to the King.

" The Inhabitants of a Town that ſuffer ſuch an

" Offendor

" Offendor to escape, shall forfeit five Pounds, being " presented before the Justices of Peace in Sessions " within the County or Corporation where the escape " was made.

" Justices of Peace, Assize, and Oyer and Ter- " miner, and Mayors, and head Officers of Corpo- " rations, have power to hear and determin these " Offences, and to impose the Fines aforesaid.

" This Act shall not restrain the jurisdiction of the " Ecclesiastical Laws, howbeit none shall be punish- " ed here for one Offence.

By the Statute 3 *Jac.* 1. *Ch.* 21. " None shall in " any Stage-play, Shew, May-game or Pageant, pro- " fanely use the Name of God, Christ Jesus, the " Holy Ghost, or Trinity, on pain of ten Pounds, to " be divided between the King and Prosecutor.

It's said that *Constantine* the Great made Laws for the strict observation of the Lord's Day, commanding that through all the Roman Empire all servile Employments should cease on those days: he prescribed also a form for the Legions of Soldiers to be used both on the Sabbath-days and other days; and himself used to shew much Reverence and Attention to the Word of God, so that many times he would stand up all the Sermon time: and when some of his Courtiers told him that it would tend to his disparagement, he answered that it was in the Service of the great God, who was no respecter of Persons.

By the Statute 1 *Eliz. Ch.* 2. " Every Person is to " resort to their Parish Church, or (upon let thereof) " to some other, every Sunday and Holy-day, upon " pain to be punished by Censures of the Church, " and also to forfeit twelve pence for every Default, " to be levied by the Church-wardens there for the

" use

" uſe of the Poor, upon the Offendor's Goods by
" way of Diſtreſs, and for want of Diſtreſs, to be
" committed to ſome Priſon until the ſame be paid.

And by the Statute 23 *El. Ch.* 1. " Every Perſon
" not repairing to Church, (according to the Statute
" aforeſaid) ſhall forfeit twenty Pounds for every
" Month they ſo make Default; and if the Offen-
" dor is not able to pay, and do not pay within three
" Months after Judgment, then to be committed to
" Priſon, and there to remain until he have ſatisfied
" the ſame, or ſhall conform himſelf and go to the
" Church.

By the Statute 3 *Jac.* 1. *Ch.* 4. " The King may
" refuſe the twenty Pounds a Month for abſenting
" from the Church, and take in lieu thereof two third
" parts of the abſenters Lands and Leaſes; but here
" he ſhall not include the Recuſants Manſion-houſe,
" nor demiſe the two third parts to a Recuſant, or
" to any other for a Recuſants uſe.

" The Church-wardens and Conſtables of every
" Parish, or one of them, or (if there be none ſuch)
" then the High-Conſtable of the Hundred there, ſhall
" preſent once every year at the general Seſſions of
" the Peace, the monthly abſence from Church of e-
" very Popiſh Recuſant, and their Children being a-
" bove the Age of nine years, and their Servants, to-
" gether with the Age of their Children, as near as
" they can know them, on pain to forfeit reſpective-
" ly for every ſuch default twenty Shillings; which
" Preſentment the Clerk of the Peace, or Town-
" Clerk ſhall record without Fee, on pain of forty
" Shillings.

" If upon ſuch Preſentment (being the firſt) the
" Recuſant be convicted, the Officer that preſents

" him

" him shall have forty Shillings reward, to be levied " by Warrant upon the Recusants Goods and Estate, " as the more part of the Justices of Peace shall think " fit.

But Note, that his Majesties Protestant Subjects, Dissenting from the Church of *England*, and qualified according to the late Statute of Indulgence, are exempted from the Penalties of these Statutes.

The command of the Sabbath hath a special memento prefixed to it, which may not only note to us, that we are by this Memento, *Remember thou keep Holy the Sabbath-day*, to observe the Lord's zeal for the observance thereof, but we are thereby put in mind, timely to lay aside our worldly Business, and get our Hearts into readiness for the entertainment of God into the same. And altho nothing is more acceptable to God than the true and sincere Worship and Service of him according to his Holy Will, and that the Holy keeping of the Lord's-day is a principal part of the true Worship and Service of God: Yet the People of this Kingdom having enjoyed a long continued series of Peace, Plenty, and Prosperity, instead of rendring thanks to Almighty God for this great Blessing, and of serving him in Holiness and Righteousness of Life and Conversation; they on the contrary, like the idolatrous Jews upon the making of their Golden-Calf, *they sat down to eat and drink, and rose up to play*, Exod. 32. 6. 1 Cor. 10. 7. Nay the people of this Realm were so entirely devoted to Games and Pastimes, that they could not, or would not forbear them upon the Lord's Day, but spent that day in the service of Satan, which Almighty God hath hallowed and commanded to be set apart for the Service and Worship of himself.

For

For this Day in many Places of the Realm being prophaned and neglected by a diſorderly ſort of People, in exerciſing and frequenting Bear-baiting, Bull-baiting, Enterludes, Common Plays, and other unlawful Exerciſes and Paſtimes thereon. And for that many Quarrels, Bloodſheds and other great Inconveniencies did grow by the Reſort and Concourſe of People going out of their own Pariſhes, to ſuch diſorderly and unlawful Exerciſes, and Paſtimes, neglecting Divine Service both in their own Pariſhes and elſewhere.

Therefore by the Statute 1 *Car.* 1. *Ch.* 1. it is enacted, "That there ſhall be no Meetings, Aſſemblies, or Concourſe of People out of their own "Pariſhes on the Lord's Day, within this Realm of "*England*, or any the Dominions thereof, for "any Sports or Paſtimes whatſoever, nor any "Bear-baiting, Bull-baiting, Enterludes, Common Plays, or other unlawful Exerciſes or Paſtimes uſed by any Perſon or Perſons within their "own Pariſhes, and that every Perſon and Perſons offending in any the Premiſſes, ſhall forfeit for every Offence three Shillings and four Pence, to the uſe of the Poor of the Pariſh where "the Offence ſhall be committed. And if any one "Juſtice of the Peace of the County, or the Chief "Officer or Officers of any City, Borough or "Town-corporate, where ſuch Offence ſhall be committed, upon his or their view, or Confeſſion of the Party, or Proof of any one or more "Witneſs by Oath, which ſuch Magiſtrate hath "power to adminiſter, ſhall find any Perſon offending in the Premiſſes, the ſaid Magiſtrate "ſhall give Warrant under his or their Hand and

" Seals to the Conſtable or Church-wardens of " the Pariſh or Pariſhes where ſuch Offence ſhall " be committed, to levy the ſaid Penalties ſo to " be aſſeſſed by way of Diſtreſs and Sale of the " Goods of every ſuch Offender, rendring the " ſaid Offenders the overplus; and in Default " of ſuch Diſtreſs, that the Party offending be ſet " publickly in the Stocks by the ſpace of three " Hours. And if any Man be ſued or impeached " for the Execution of this Law, he may plead " the general Iſſue, and give the matter of Juſti- " fication in evidence; and no Man to be impeach- " ed by this Act, except he be called in queſtion " within one Month next after the Offence com- " mitted. The Eccleſiaſtical Juriſdiction not to " be abridged by this Act, but that the Eccleſiaſtical " Court may puniſh the ſame Offence, as if this " Act had not been made.

This Statute 1 *Car.* 1. *Ch.* 1. only prohibiting unlawful Sports, Games and Paſtimes on the Lord's Day; Carriers, Waggoners, Wayt-men, Carmen, and Drovers, being out of the Statute, having no Veneration for the Lord's Day, kindneſs for themſelves, nor pity for their Beaſts, did make a Common practiſe of Travelling upon this Day; and Butchers did uſually kill and ſell Victuals on the Lord's Day. So in the 3 *Car.* 1. An Act was made, prohibiting Carriers, Drovers, *&c.* to travel on this Day, on pain of twenty Shillings every Offence; and Butchers for killing and ſelling Victuals thereon, on pain of ſix Shillings and eight Pence for every Offence. But this Statute ſtanding but upon continuance, and expiring after the end of the firſt Seſſion of Parliament then next follow-

following: Several of these Persons returned again (like the Dog to his Vomit) to their former accustomed Prophaneſs.

And tho this Statute 3 *Car.* 1. *Ch.* 2. was by the Statute 17 *Car.* 1. *Ch.* 4. continued and made perpetual, yet the unnatural uncivil Civil War between the King and Parliament breaking out shortly after, this Statute was much neglected and seldom put in Execution; two Witnesses being required for the conviction of the Offender, which was troublesome.

So by the Statute 29 *Car.* 2. *Ch.* 7. it is enacted, "That all Persons whatsoever shall on the "Lord's Day apply themselves to the observation "of the same, by exercising themselves thereon in "the Duties of Piety and true Religion, pub-"lickly and privately. And no Tradesman, Arti-"ficer, Workman, Labourer, or other Person what-"soever, shall do or exercise any worldly Labours, "Business or Work of their ordinary Callings, up-"on the Lord's Day: (Works of Necessity and "Charity only excepted) And every Person being "of the Age of Fourteen Years or upwards of-"fending in the Premisses, shall for every such "Offence forfeit the Sum of five Shillings; and "no Person or Persons whatsoever shall publickly "cry, shew forth or expose to Sale, any Wares, "Merchandizes, Fruit, Herbs, Goods or Chat-"tels whatsoever upon the Lord's Day, or any "part thereof, upon pain of forfeiting the same "Goods so cryed, or shewed forth, or exposed to "Sale.

"And no Drover, Horse-courser, Waggoner, "Butcher or Higler, their or any of their Ser-

" vants shall travel, or come into his or their Inn,
" or Lodging upon the Lord's Day, or any part
" thereof, upon pain of twenty Shillings for eve-
" ry such Offence; and none shall use, imploy, or
" travel upon the Lord's Day, with any Boat,
" Wherry, Lighter or Barge, except it be upon
" extraordinary occasion, to be allowed by a Jus-
" tice of the Peace of the County, or Head Offi-
" cer, or Justice of the Peace of the City, Borough,
" or Town-Corporate, where the Fact shall be
" committed, on pain of five Shillings for every
" such Offence; and if any Person so offending
" in any of the Premisses shall be thereof convic-
" ted before any Justice of the Peace of the Coun-
" ty, or chief Officer or Justice of the Peace of the
" City, &c. where the Offence shall be commit-
" ted, upon his or their view, or confession of the
" Party, or proof of any one or more Witnesses
" (which Oath the said Magistrates are impower-
" ed to administer) then the said Justice, or chief
" Officer or Officers, shall give Warrant under his
" or their Hand, to the Constable or Church-war-
" dens of the Parish or Parishes where the Offence
" shall be committed, to seize the said Goods so
" shewed forth, or put to sale, as aforesaid, and to
" sell the same: And to levy the said other For-
" feitures or Penalties by way of Distress and Sale
" of the Goods of every such Offender distrain-
" ed, rendring them the overplus of the Money
" raised thereby; and in Default of such Distress,
" or in case of Insufficiency or Inability to pay,
" the Party offending to be set publickly in the
" Stocks by the space of two Hours. And all
" Forfeitures to be imployed to the use of the

" Poor

" Poor of the Pariſh where the ſaid Offence ſhall " be committed: Save that any ſuch Juſtice, May- " or, *&c.* may out of the ſaid Forfeitures re- " ward the Informer according to their Diſcre- " tions, ſo as ſuch Reward exceed not a third part " of the Foreſeitures.

" But this Act is not to extend to the prohibit- " ing of dreſſing of Meat in Families, or dreſ- " ſing or ſelling of Meat in Inns, Cooks-ſhops or " Victualling-houſes, for ſuch as otherwiſe can- " not be provided, nor to the crying or ſelling of " Milk before nine of the Clock in the Morning, " and after four in the Afternoon.

" No Perſon to be impeached, proſecuted, or " moleſted for any Offence before mentioned, un- " leſs it be within ten Days after the Offence com- " mitted.

" And if any Perſon ſhall travel upon the Lord's " Day, and be robbed, the Inhabitants of the Hun- " dred ſhall not anſwer for the Robbery, but up- " on notice of ſuch Robbery to them or ſome of " them given, or Hue and Cry for the ſame to be " made, they ſhall make or cauſe to be made freſh " purſuit after the ſaid Offenders with Horſemen " and Footmen, according to the Statute 27 *Eliz.* " upon pain to forfeit as much Money to the " King's Majeſty as might have been recovered a- " gainſt them by the Party robbed.

" And no Perſon or Perſons whatſoever upon " the Lord's Day ſhall ſerve or execute any Writ, " Proceſs, Warrant, Order, Judgment or Decree " (except in Caſes of Treaſon, Felony or Breach " of the Peace) but that the Service thereof ſhall " be utterly void, and the Perſon or Perſons ſo

" ſerving or executing the ſame, ſhall be as lia-
" ble to the Suit of the Party grieved, and to an-
" ſwer Damages to him for doing thereof, as if
" he or they had done the ſame without any Writ,
" Proceſs, Warrant, Order, Judgment or Decree
" at all.

Having ſhewed what Proviſion the Law makes for the Obſervation of the Lord's Day, I ſhall proceed in the next Chapter to give an Account what ſome Texts of Holy Writ command in ſuch Caſe to be obſerved.

Note that by the Statute 1 *Jac.* 1. *Ch.* 22. No Shoe-maker ſhall put his Wares to ſale upon Sundays, on pain of three Shillings and four Pence, and alſo to forfeit the full value of the Wares ſold.

## CHAP. VIII.

### *Of the ſeveral Texts or Places of Scripture relating to the due Obſervation and Sanctifying of the Sabbath.*

*REmember the Sabbath Day, to keep it holy: Six Days ſhalt thou labour, and do all thy work; but the Seventh Day is the Sabbath of thy Lord thy God: in it thou ſhalt not do any work, Thou, nor thy Son, nor thy Daughter, thy Man Servant, nor thy Maid Servant, nor thy Cattel, nor thy Stranger that is within thy Gates. For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it,* Exod. 20. 8, 9, 10, 11.

Six

*Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine Ox and thine Ass may rest, and the Son of thy Handmaid, and the Stranger may be refreshed,* Exod. 23. 12.

*Speak thou also unto the Children of* Israel, *saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you, throughout your Generations, that ye may know that I am the Lord, that doth sanctify you: Ye shall keep the Sabbath therefore; for it is holy unto you. Every one that defileth it, shall surely be put to death: for whosoever doth any work therein, that Soul shall be cut off from amongst the People. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doth any work in the Sabbath day, he shall surely be put to death,* Exod. 31. 13, 14, 15.

*Six days thou shalt work, but on the seventh day thou shalt rest, in Earing-time, and in Harvest thou shalt rest,* Exod. 34. 21.

*Ye shall keep my Sabbaths, and reverence my Sanctuary, I am the Lord,* Levit. 19. 30. 26. 2.

*And while the Children of* Israel *were in the Wilderness they found a Man that gathered Sticks upon the Sabbath-day, and they that found him gathering Sticks, brought him unto* Moses *and* Aaron, *and unto all the Congregation. And they put him in Ward, because it was not declared what should be done to him. And the Lord said unto* Moses, *the Man shall surely be put to death: all the Congregation shall stone him with Stones; and all the Congregation brought him without the Camp, and stoned him with Stones, and he died; as the Lord commanded* Moses. Num. 15. 32, 33, 34, 35, 36.

*Keep the Sabbath-day to sanctify it, as the Lord thy God hath commanded thee; six days thou shalt labour*

*and do all thy Work; but the ſeventh Day is the Sabbath of the Lord thy God; in it thou ſhalt not do any Work, thou, nor thy Son, nor thy Daughter, nor thy Man-ſervant, nor thy Maid-ſervant, nor thine Ox, nor thine Aſs, nor any of thy Cattel, nor thy Stranger that is within thy Gates; that thy Man-ſervant, and thy Maid-ſervant may reſt as well as thou.* Deut. 5. 12, 13, 14.

*Six days ſhall Work be done, but on the ſeventh day there ſhall be to you an Holy day, a Sabbath of Reſt to the Lord; whoſoever doth work therein ſhall be put to death.* Exod. 35. 2.

*Bleſſed is the Man that doth this, and the Son of Man that layeth hold on it: that keepeth the Sabbath from polluting it, and keepeth his hand from doing any Evil.* Iſa. 56. 2.

*If thou turn away thy Foot from the Sabbath, from doing thy Pleaſure on my Holy day, and call the Sabbath a Delight, the Holy of the Lord, Honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſures, nor ſpeaking thine own words. Then ſhalt thou delight thy ſelf in the Lord, and I will cauſe thee to ride upon the high places of the Earth, and feed thee with the Heritage of* Jacob *thy Father: for the Mouth of the Lord hath ſpoken it.* Iſa. 58. 13, 14.

*And on the ſeventh day, ye ſhall have an holy Convocation, ye ſhall do no ſervile Work,* Num. 38. 25.

*Thus ſaith the Lord, Take heed to your ſelves, and bear no Burden on the Sabbath day, nor bring it in by the Gates of* Jeruſalem. *Neither carry forth a Burden out of your Houſes on the Sabbath-day, neither do ye any work, but hallow the Sabbath-day; as I commanded your Fathers. But if you will not hearken to me to hallow the Sabbath-day, and not to bear a Burden,*

*even*

*even entring in at the Gates of* Jeruſalem *on the Sabbath-day: Then will I kindle a Fire in the Gates thereof, and it ſhall devour the Palaces of* Jeruſalem, *and it ſhall not be quenched.* Jer. 17. 21, 22, and 27.

*Thou haſt deſpiſed mine Holy things, and haſt profaned my Sabbaths.* Ezek. 22. 8.

*Moreover, this they have done unto me, they have defiled my Sanctuary in the ſame day, and have profaned my Sabbaths.* Ezek. 23. 38.

*And the Lord ſaid unto* Moſes, *How long refuſe ye to keep my Commandments and my Laws? See for that the Lord hath given you the Sabbath, therefore he giveth you on the ſixth day the Bread of two days; abide ye every Man in his place, let no Man go out of his place on the ſeventh day. So the People reſted on the ſeventh day.* Exod. 16. 28, 29, 30.

*Moreover alſo I gave them my Sabbaths to be a ſign between me and them, that they might know that I am the Lord that ſanctify them. But the Houſe of* Iſrael *rebelled againſt me in the Wilderneſs: they walked not in my Statutes, and they deſpiſed my Judgments, which if a Man keep he ſhall even live in them. And my Sabbaths they greatly polluted: then I ſaid I would pour out my Fury upon them in the Wilderneſs to conſume them.* Ezek. 20. 12, 13.

*In thoſe days I ſaw in* Judah *ſome treading Wine-preſſes on the Sabbath, and bringing in Sheaves, and lading Aſſes; alſo Wine, Grapes, and Figs, and all manner of Burdens which they brought into* Jeruſalem *on the Sabbath-day, and I teſtified againſt them in the day wherein they ſold Victuals. There dwelt Men of* Tyre *alſo therein, which brought Fiſh, and all manner of Wares; and ſold on the Sabbath unto the Children of* Judah, *and in* Jeruſalem. *Then I contended*

*with*

*with the Nobles of* Judah, *and ſaid unto them, what Evil thing is that ye do and profane the Sabbath day? Did not your Fathers thus, and did not God bring all this Evil upon us, and upon this City? Yet ye bring more Wrath upon* Iſrael, *by profaning the Sabbath.* Nehem. 13. 15, 16, 17, 18.

Several other Places of Scripture might be here inſerted to this purpoſe; but it being plain and obvious that many Perſons are ſo emboldned by their cuſtomary and continued Practice in the Prophanation of the Lord's Day, that (to the great grief of every good Chriſtian) they contemn the Law, neglect God's Houſe, and deſpiſe his Holy Ordinances, ridicule all good Counſel and Advice, and ſtop their Ears to all Godly Perſwaſions.

I ſhall therefore (for the Terror of ſuch obſtinate Sinners) in this next Chapter, ſet down ſeveral Examples of God's Indignation and Wrath poured down upon the Heads of cuſtomary and preſumptuous Profaners of the Lord's Day; in hopes that thereby they may be brought to take notice of that Saying of the Poet,

*Fœlix quem faciunt aliena pericula cautum.*

An happy Man is he, that can beware
Of others harms, and of himſelf take care.

And ſo intitle themſelves to that promiſe of God: *When the wicked man turneth away from his Wickedneſs that he hath committed, and doth that which is lawful and right, he ſhall ſave his Soul alive.* Ezek. 18. 27.

And by turning to the Lord, and forſaking their wicked Courſes, prevent the like Judgments from falling

falling upon their own Heads. *For to the Lord our God belong Mercies, and Forgivenesſes, tho we have rebelled againſt him: Neither have we obeyed the Voice of the Lord our God, to walk in his Laws which he ſet before us.* Dan. 9. 9, 10.

## CHAP. IX.

*An Account of ſeveral Inſtances of God's ſevere Juſtice, and Puniſhments that have befalln preſumptuous, cuſtomary Profaners of the Lord's Day, commonly called* Sunday.

IT has been obſerved, and ſtill taken notice of, that moſt of thoſe Criminals that make their Ignominious *Exit* at the Gallows, who come to a ſight and ſence of their Sins, and make Confeſſion of their Wickedneſs, and beg pardon at God's Hands for their ſinful courſe of Life; do bewail their neglect of the due Obſervation of the Lord's Day, and warn others by their Example, to forſake ſuch Wickedneſs, and of the ſad Conſequences that attend thoſe that make a practice of prophaning the Lord's Day.

This is the Market-day of the Soul, wherein the Lord in a more ſpecial manner uſeth to meet his People, to diſpenſe his Bleſſings and Graces in and by his holy Ordinances, to thoſe that humbly and reverently attend upon him therein: The careful Sanctification of it, keeps up the Power of Godlineſs in our Hearts and Lives, and the Prophaners thereof have often been puniſhed with

ſignal

ſignal Judgments of God's ſevere Juſtice, as may partly appear by the following Examples.

In *Bedfordſhire*, a Match at Foot-ball being made and appointed on the Sabbath-day in the Afternoon, whilſt two were in the Belfry toling of the Bell to call the Company together, there was ſuddenly heard a Clap of Thunder, and a Flaſh of Lightning was ſeen by ſome that ſate in the Church-Porch, coming through a dark Lane, and flaſhing in their Faces, which much terrified them, and paſſing through the Porch into the Belfry, it tripp'd up his Heels that was toling the Bell, and ſtruck him ſtark dead; and the other that was with him, was ſo ſorely blaſted therewith, that ſhortly after he died alſo.

At a place called *Tidworth*, on the Sabbath-day many being met together to play at Foot-ball in the Church-yard, one of them had his Leg broken, which preſently gangreenizing, he forthwith died thereof.

At *Aleeſter* in *Warwickſhire*, a luſty young Women went to a Green not far off, where ſhe ſaid ſhe would dance as long as ſhe could ſtand, but while ſhe was dancing (it being upon the Sabbath day) God ſtruck her with a violent Diſeaſe, whereof within two days after ſhe died.

Alſo in the ſame Place not long after, a young Man preſently after the Evening Service was ended, brought a pair of Cudgels into the Street, near to the Miniſter's Houſe, calling upon divers to play with him, but they all refuſing, at length came one who took them up, ſaying, tho I never play'd in my Life, yet I will play one Bout now; but ſhortly after he was jetting with a young

Maid,

Maid, he took up a Birding Piece, which was charged, saying, *Have at thee*; and the Piece going off, shot her in the Face, whereof she immediatly died, for which Act, he forfeited all his Goods and Chattels, and underwent the Law.

At *Wooton* in the same County, a Miller going forth on the Sabbath-day to a Wake, when he came Home at Night, found his House, Mill, and all he had burnt down to the Ground.

And at *Woolston* in the same County, many loose Persons kept a Whitson-Ale, and had a Maurice-dancing on the Sabbath-day, in a Smith's Barn, to the great Grief of the Godly Minister there, who used his utmost endeavour to restrain them from such Profaneness, but in vain; so as it pleased God shortly after a Fire kindled in that Smith's Shop, which burnt it down, with his House and Barn; and raging furiously, going sometimes with the Wind, and sometimes against it, it burnt down many others Houses, most of which were those of the prime Actors in that Profanation of the Lord's Day.

*Anno* 1634, On a Lord's Day, in the time of a great Frost, Fourteen young Men while they were playing at Foot-ball upon the Ice on the River *Trent*, near to *Gainsborough*, meeting all together in a scuffle, the Ice suddenly broke, and they were all drowned.

In the Edg of *Essex* near *Brinkly*, two Fellows working in a Chalk-Pit, the one was boasting to his Companion how he had angred his Mistress with staying so late at their Sports the last Sunday Night, but he said he would anger her worse the next Sunday Night; but he had no sooner said this,

this, but suddenly the Earth fell down upon him, and kill'd him outright, with the Fall whereof his Fellow's Limbs was broken, who had been also Partner with him in his Jollity on the Lord's Day.

In the County of *Devon*, one *Edward Amerideth* a Gentleman, being pained in his Feet a long time, and being somewhat recovered, one said to him he was glad to see him so nimble, Mr. *Amerideth* replied, he doubted not but to dance about the May-Pole the next Lord's Day, but before he moved out of that place he was smitten with such a Feebleness of Heart, and Dissiness in his Head, that desiring help to carry him to a House, he died before the next Lord's Day came.

At *Walton* in *Surrey* upon the *Thames*, there in a great Frost, *Anno* 1634, Three young Men on the Lord's Day, after they had been at the Church in the Forenoon, where the Minister pressing the words of his Text, out of 2 *Cor.* 5. 10. *That we must all appear before the Judgment Seat of Christ*, &c. They the while whispered as they sate: And in the Afternoon they went together over the *Thames* upon the Ice, unto a disorderly House of Gameing, &c. where they spent the remainder of the Lord's Day, and part of the Night also in Revelling; one of them in a Tavern merrily discoursing the next Day of his Sabbath Deeds, and of his Voyage over the Ice; but on the Tuesday after these three returning homewards, and attempting to pass over the Ice again, they all sunk down to the bottom like Stones; whereof one only was miraculously preserved, but the other two were drowned.

*Anno*

*Anno* 1598, the Town of *Teverton* in *Devonshire*, was often warned and advised, and told by the Godly Pastor thereof, that God would bring some heavy Judgment upon the Inhabitants of that place, for their horrible Profanation of the Lord's Day, occasioned chiefly by reason of their Market-day being on the Monday, and accordingly not long after their Minister's death, in the said Year, God sent a terrible Fire, which in less then half an Hour consumed the whole Town; except the Church, the Court-house, Almes-houses, and a few poor People's Dwellings, and above 50 Persons were consumed and perished in the Flames. Also *Anno* 1612, it was again wholly burnt down, except a few poor Houses; they not being warned by the former Judgment, but continuing in the same Sin.

In the Year 1635, A Profane Company of young Men went (as Mr. *Fawcner* relates) on the Lord's Day early in the Morning to *Clarendon-Park*, to cut down a May-Pole, and having loaden the Cart with it, at *Milners-Barn* entring into *Salisbury*, one of the Cart Wheels falling into a Rutt, made the young Tree in the Cart (which they had stoln for a Pole) to give a great shugg on one side, which struck one of the Company such a blow on the Head, that it beat out his Brains, so that he presently died in the place, and there lay a fearful Spectacle of God's Wrath, both against that idle Sport, and wilful profaning of the Sabbath, whilst he makes the very thing they had chosen for their Sport and Pastime, to be the Instrument of executing his Fury. And Dr. *Yeats* gives a second Example of this Nature, in the Year 1626.

We

We read that Mr. *Abberley* a Godly Minister in *Burton* upon *Trent*, did often take occasion to reprove and threaten Sabbath-breakers, especially such as sold and bought Meat upon the Sabbath-day Mornings, a Practice too common it seems in that place; nevertheless there was a Taylor in the Town, a very nimble active Fellow, dwelling at the upper end of the Town, who would go through the long Street (as it were in Bravado) to the other end of the Town, and fetch home Meat on the Lord's Day before Morning-Prayer: But as he came back with both his Hands full, in the midst of the Street he fell down stark dead, which as it pleased God, says the Doctor, did work some Reformation, both amongst the Butchers and others. When I was in *Cheshire* (says my Author) there was one Sir *T. S.* a Papist, and at that time in favour at the Court, who coming into his Country was much feasted and followed by the Gentry, and upon a Sabbath day was entertained and feasted at a Knight's House, where many others were present; towards Evening they went to Dancing, and in the midst of their Sports there was one Sir *J. D.* that had a great Blow given him on his Leg, by an invisible Hand, which made him lame for a long time after.

*Thomas Savage* (a young Man who was Executed at *Ratcliff*, *Octob.* 28. 1668, for Murthering his Fellow-Servant) whilst he was in *Newgate*, cryed out thus to some that came to see him. *O Wretch* (said he) *that I was! I studied how I might spend the Lord's Day in the Devil's Work, I thought I could never dishonour God enough, and that time I should have served God in, I did most for Satan in it; on the*

*Sabbaths*

*Sabbaths I used to play my Pranks, I sometimes went into the Church indeed, but (I may speak it to my Shame and deep Sorrow) I never heard one whole Sermon all the while I was with my Master, and indeed I laughed at those that spent the Sabbath in Hearing and Praying, and looked upon them as the veriest Fools in the World; I was glad when the Sabbath came, that I might have time to run to my Vile Comrades, I rejoiced that then I could go to satisfy my cursed Lusts with Whorish Women. O tell young Men from me, that the breaking of the Sabbath is a dangerous and costly Sin.*

Also while he was in *Newgate*, one Sabbath day his Fellow-Prisoners being at Cards, asked him to join with them, *O* (said he) *you and I have something else to do with our Time, than to play at Cards; is it now a time for us to be sporting away the Sabbath, when we have but one poor Sand left us to work for Eternity?*

A Minister on a time preaching and pressing the Sanctification of the Sabbath, had occasion in his Sermon to make mention of that Man, that by the special Command of God was stoned to death for gathering Sticks upon the Sabbath day. Whereupon one in the Congregation stood up and laughed, and made all the haste that he could out of the Church, and went to gathering of Sticks, tho he had no need of them, but when the People came out from Sermon they found this Man stark dead, with the bundle of Sticks in his Arms, lying in the Church-Porch.

*Gregory Turonensis* reports, that an Husbandman, who upon the Lord's Day went to plow his Field, as he cleansed his Plow-share with an Iron,

the Iron stuck so fast into his Hand, that for two Years he could not be delivered from it, but carried it about continually to his exceeding great Pain and Shame.

Another Profane Fellow without any regard to God or his Service, made no Conscience to lead his Corn out of the Field on the Lord's Day in Sermon-time; but he was well rewarded for his ungodly Covetousness, for that Corn which with so much care he gathered together, was consumed with Fire from Heaven, with the Barn, and all the Grain that was in it.

And a certain Noble-man every Lord's Day using to go a Hunting in the Sermon time, the Lord punished his Impiety with this Judgment, he caused his Lady to bring forth a Child with a Head like a Dog, that seeing he preferred his Dogs before the Service of God, he might have one of his own getting, to make much of.

At *Kimstat* a Town in *France*, in the Year 1559, there lived a certain covetous Women that was so greedy of Gain, that she would neither frequent the Church her self to hear the Word of God, nor suffer any of her Family to go, but continually stay'd labouring and toyling about drying and pilling Flax, and doing other domestick Businesses, and could not be reclaimed by her Neighbours, and one Sabbath day Fire seemed to run among the Flax without doing any harm, the next Sabbath day it took Fire indeed, but was quickly extinct; all this would give her no warning, but she continued obstinate in her Profaneness, the third Sabbath day the Flax again taking Fire could not be quenched, till it burnt her, and two of her Children

dren to death; for tho they were taken out alive, yet the next day they all three died, and that which was most to be wondered at (says the Reporter) a young Infant in the Cradle was taken out of the mid'st of the Flames without any hurt: thus God uses to exercise his Judgments upon the Contemners of his Commandments.

In the Year 1583, at *London*, at the *Bear-Garden*, a great number of People being gathered together on a Sabbath day to see the Sport, the Lord that he might chasten them in some sort, and show his dislike of the profaning the Sabbath, caused the Scaffolds suddenly to break, the Beholders to tumble down headlong, so that eight Persons Men and Women were slain, besides many others were sore hurt and bruised, to the shortning of their Lives.

The like Judgment happened at a Town in *Bedfordshire* called *Risley*, in the Year 1607, where the Floor of a Chamber, wherein a great number were gathered together to see a Play on the Sabbath day, fell down, and many by the Fall thereof sore hurt, and some killed.

In *May* 1629, one *John Bow* of *Ely* (Coachman to one Mr. *Batnam* of *Bernham*) a Fellow very vitious, and exceeding in these two Evils of Prophane Swearing and Drunkenness, on the Sabbath day in the Sermon time drank himself drunk, so that when he was to sit in the Coach-box to drive the Coach, he fell from it under the Horses Feet, and was trodden to death, or so hurt at least that he died shortly after.

In *November* 1621, one *Richard Burn* Servant to *Jasper Burch*, Gardiner of *Ely*, accustomed to travel on the Lord's Day, and making no reckoning of the

Sabbath, ſeldom or never coming to the Church on that day but went onwards to St. *Ives Market*, and ſo ſpent the day; and being drunk, was at length overtaken by the juſt Judgment of God, for going up the Stream in his Boat, which he had loaden with Marketable Wares, he fell into the River and was drowned.

Mr. *Hugh Clark*, preaching about *Oundle* in *Northamptonſhire*, where the People were generally very ignorant, and much addicted to the Profanation of the Lord's Day, by *Whitſon-Ales*, Maurice-Dances, &c. which he much ſet himſelf againſt, endeavouring to evince them, and to draw them from the Evil and Danger of the Sin, denouncing God's Judgments in caſe of their obſtinate Perſeverance: but they being train'd up in thoſe Courſes, and hardned by cuſtom, perſiſted ſtill in their Wickedneſs. At laſt on a Lord's Day the Leader of the Dance, a Luſty young Man, in the midſt of their Profane Paſtimes, fell down ſuddenly and died; but they ſoon ſhaking off their Fear, returned to their Vomit again; the Lord's Day following Mr. *Clark* took occaſion from this ſad diſpenſation to quote that Text, *Jer.* 17. 27. *If thou wilt not hearken to me, to hallow the Sabbath day, &c. then will I kindle a Fire in the Gates thereof*, &c. The People ſtill kick'd againſt theſe Admonitions, and the Eve following returned to their Sports again, among whom was a Smith that was a chief Ring-leader, but it pleaſed God the very next day, two Husbandmen coming to ſharpen their Plow-ſhares at his Shop, a ſpark from the red hot Iron as he was beating it upon the Anvil, flew into the Thatch, which both the Smith and the Neighbours

bours saw, but had no power to move towards it, which presently burnt down the Shop, House, and all the Smith had. This Mr. *Clark* pressed upon their Consciences, but nothing would prevail till at last upon a Sabbath day at Night, when they were return'd to their several Homes, there was heard a great noise and ratling of Chains up and down the Town, which was accompanied with such a smell and stink of Fire and Brimstone, that many of their guilty Consciences suggested to them that the Devil was come to fetch them away quick into Hell, and now and not till now they began to think in good earnest of a Reformation.

*Edmond Kirke* Vintner, executed *July* 11. 1684, for murthering his Wife, in his Confession acknowledged himself frequently guilty of profaning the Lord's Day, upon which Holy Day (saith he) I committed the heinous Sin of murthering my Wife. This Sin was punished with Sin, a less with a greater, and the greater with the Gallows, and that greater committed near the same Gallows, and himself confessed that he had (to his Wife asking whilst she passed by what place that was) told her, it was *Tyburn*, where *John Gower* was lately hang'd for killing his Wife. *O Lord how dear to me thy Counsels are, but how just and terrible thy Judgments.*

Mr. *Smythies* Curate of St. *Giles's Cripple gate*, in the Confession and Discovery of a condemned Prisoner executed for Theft, *May* 25. 1687, saith (as Mr. *Burton* reports) that it was his earnest desire that all young Men should take care not to misspend the Lord's Day. And I do not know (says Mr. *Smythies*) that ever I observed any Repentance in

a condemned Malefactor, who did not bitterly lament his neglect of his duty to God on that day.

In a Convocation of the Clergy at *Perth* in *Scotland*, *Anno* 1188, for the better Sanctification of the Sabbath day, it was ordained (as Arch-Bishop *Spotswood* tells us) that every Saturday from twelve of the Clock should be set apart for preparation thereunto, and that all People at the sound of the Bell should address themselves to hear Prayers, and abstain from worldly Labours till Monday Morning.

If nothing that is here shewed can prevail, or any ways induce the presumptuous obstinate Profaners of the Lord's Day to forsake their sinful and provoking Wickedness, then let him that is young observe what *Solomon* says, *Rejoice O young Man in thy Youth, and let thy Heart cheer thee in the days of thy Youth, and walk in the ways of thy Heart, and in the sight of thine Eyes. But know thou, that for all these things God will bring thee into Judgment*, Eccles. 11. 9. *And he that is old, let him know that death is at his Heels, ready to trip them up, and gives no warning of his coming; let not such an one therefore procrastinate and put off Repentance, but let him watch, for he knows neither the day nor the hour wherein the Son of Man cometh. For he shall come in an hour that he is not aware of, and if he find him in the daring provoking pursuit of his unrepented of Prafaneſs, shall cut him in sunder, and appoint him his Portion with the Hypocrites, there shall be weeping and gnashing of Teeth*, Matth. 24. 50, 51. and 25. 13. *Luke* 12. 46.

CHAP.

## CHAP. X.

*A brief Account of the Laws made against vitious and debauched Men, and lewd Women, about getting Bastards.*

NOte that before the Raign of K. *H.* 7. there were eighteen infamous Stews or Brothel-houses, and *H.*7. for a time forbad them; but afterwards twelve only were permitted, and had Signs painted on their Walls, as a Boars-Head, the Cross-Keys, the Gun, the Castle, the Cardinals-Hat, the Bell, the Swan, *&c.* But afterwards *H.*8. in the 37*th* Year of his Raign, by Proclamation under the great Seal, dated 30 *March*, *Anno* 37. aforesaid, suppressed all the Stews and Brothel-houses on the Bank-side in *Southwark*, for that they were against the Law of God, and the Law of the Land: And those Infamous Women were not buried in Christian Burial, when they were dead, nor permitted to receive the Rites of the Church whilst they lived.

And the Keeper, He or She, of such Houses, is punishable by Indictment at the Common Law, by Fine and Imprisonment; for altho Adultery and Fornication be punishable by the Ecclesiastical Law, yet the keeping of Bawdy, or Stews, or Brothel-houses, being as it were a Common Nusance, is punishable by the Common Law, and is the cause of many Mischiefs, not only to the overthrowing of their Bodies, but to the indangering of their Souls.

By the Custom of *London*, as appears by the 1 *H.* 7. *Fol.* 6. *&c.* If a Constable, *&c.* has Notice that a Woman is in Adultery with a Man, that a Man or Woman of Evil Fame, is gone to a suspected House, he may take help with him and enter the House, and if he find them so, he may arrest them, and carry them to Prison, or to a Justice of the Peace, to be bound over and prosecuted.

Bastards begotten and born out of lawful Matrimony, being an Offence against God's Law, and Man's Law.

It is by the Statute 18 *Eliz. Chap.* 3. Enacted, "That two Justices of the Peace, whereof one to "be of the Quorum, in or next to the Limits "where the Parish Church is, within which Pa-"rish a Bastard shall be born, that may be charge-"able to the Parish (upon Examination of the "Cause and Circumstances) shall by their discre-"tion take order, as well for the punishment of the "Mother and reputed Father, of such Bastard "Child, as also for the relief of every such Pa-"rish in part, or in all; and for the keeping of e-"very such Bastard Child, by charging such Mo-"ther or reputed Father, with the Payment of "Money weekly, or other Sustentation for the "relief of such Child in such wise as they shall "think meet and convenient. And if after the "same Order by them subscribed under their "Hands, the Mother or reputed Father upon no-"tice thereof, shall not observe and perform the "same, that then every such Party so making "Default in the non-performance thereof, to be "committed to the Common Goal without Bail,

"except

" except they give ſufficient Surety to perform the " ſame, or to appear Perſonally at the next Gene- " ral Seſſions of the Peace to be holden for the ſame " County, where ſuch Order ſhall be taken, and al- " ſo to abide ſuch Order, as the Juſtices there, " or the more part of them, ſhall take in that Be- " half (if they take any) and if they take none " at the Seſſions, then to abide and perform the " Order before made as is aboveſaid.

And by the Statute 7 *Jac.* 1. *Ch.* 4. It is Enacted, " That every lewd Woman which ſhall " have any Baſtard Child, which may be charge- " able to the Pariſh, the Juſtice of Peace ſhall com- " mit ſuch lewd Woman to the Houſe of Correcti- " on, there to be puniſhed, and ſet on work du- " ring the term of one whole Year; and if af- " terwards ſhe offend again, then to be committed " to the Houſe of Correction as aforeſaid, and to " remain there, until ſhe can put in good Sureties " for her good Behaviour, not to offend ſo again.

And by the Statute 3 *Car.* 1. *Ch.* 4. It is Enacted, " That all Juſtices of the Peace, within " their ſeveral Limits and Precincts, and in their " ſeveral Seſſions, may do and execute all things " concerning that part of the Statute 18 *Eliz. Ch.* " 3. aforementioned, that by Juſtices of the Peace " in the ſeveral Counties are by the ſaid Statute li- " mited to be done.

The Puniſhment appointed by theſe Statutes being gentle and eaſy, we ſee by every days Experience that Baſtards are very frequently begotten; I ſhall therefore inform ſuch vicious profane and ſinful Perſons in the next Chapter, what Puniſhments the Scripture has appointed for ſuch

Perſons

persons of such profligate and debauched Lives, that they may not be ignorant of the great Anger and Displeasure conceived by Almighty God against such profane sinful Courses, and of the great Hazard and Danger they involve their precious Souls in, if they forsake not their vitious way of living, and by hearty Repentance cleanse their Souls, *putting away the Filth of the Flesh*, 1 Pet. 3. 21. And *perfecting Holiness in the Fear of God*. 2 Cor. 7. 1. *For he that soweth to the Flesh, shall of the Flesh reap Corruption: but he that soweth to the Spirit, shall of the Spirit reap Life everlasting*. Gal. 6. 8.

## CHAP. XI.

*Of the several Places of Scripture threatning Judgments, or forbidding Adultery, Fornication, Incontinency, Lasciviousness and Whoredom, and shewing God's Anger and Displeasure against such profane Wickedness.*

*Thou shalt not commit Adultery*. Exod. 20. 14. Deut. 5. 18.

*Do not prostitute thy Daughter, to cause her to be a Whore: lest the Land fall to Whoredom, and the Land become full of Wickedness*. Lev. 19. 29.

*And the Man that committeth Adultery with another Mans Wife, even he that committeth Adultery with his Neighbours Wife, the Adulterer and the Adulteress shall surely be put to death*, Lev. 20. 10.

And

*And the Daughter of any Priest, if she profane her self by playing the Whore, she profaneth her Father, she shall be burnt with Fire.* Levit. 21. 9.

*If a Man be found lying with a Woman married to an Husband, then they shall both of them die, both the Man that lay with the Woman, and the Woman: So shalt thou put away Evil from Israel.* Deut. 22. 22.

*The Eye also of the Adulterer waiteth for the twilight, saying, No Eye shall see me, and disguiseth his Face.* Job 24. 15.

*When thou sawest a Thief thou consentedst unto him, and hast been Partaker with the Adulterers.* Psal. 50. 18.

*By the means of a Whorish Woman, a Man is brought to a piece of Bread, and the Adulteress will hunt for the precious Life.* Prov. 6. 26.

*Who so committeth Adultery with a Woman, lacketh Understanding: He that doth it, destroyeth his own Soul.* Prov. 6. 32. *A Wound and Dishonour shall he get, and his Reproach shall not be wiped away.* ver. 33.

*The Lips of a strange Woman drop as an Honey-Comb, and her Mouth is smoother than Oil. But her end is bitter as Worm-wood, sharp as a two-edged Sword, her Feet go down to death, her Steps take hold on Hell.* Prov. 5. 3, 4, 5. and 2. 18. and 7. 27.

*A Whore is a deep Ditch; and a strange Woman is a narrow Pit.* Prov. 23. 27. and 22. 14. *Such is the way of an Adulterous Woman; she eateth and wipeth her Mouth, and saith, I have done no Wickedness.* Prov. 30. 20.

*O that I had in the Wilderness a Lodging Place of Way-faring Men, that I might leave my People, and*

go

*go from them; for they be all Adulterers, an Assembly of Treacherous Men.* Jer. 9. 2.

*Will ye steal, murder, commit Adultery, and swear falsly, and burn Incence unto* Baal, *and walk after other gods whom ye know not. Therefore I will cast you out of my sight.* Jer. 7. 9, 15.

*I have seen thine Adulteries, and thy Neighings, the lewdness of thy Whoredom, and thine Abominations in the Fields; Wo unto thee, O* Jerusalem! *wilt thou not be made clean, when shall it once be?* Jer. 13. 27.

*Because they have committed Villany in* Israel, *and have committed Adultery with their Neighbours Wives, and have spoken lying words in my Name, which I have not commanded them, even I know, and am a Witness saith the Lord.* Jer. 29. 23.

*For the Land is full of Adulteries, for because of swearing the Land mourneth: The pleasant Places of the Wilderness are dried up, and their Course is Evil, and their Force is not Right.* Jer. 23. 10.

*In thee have they discovered their Fathers Nakedness; in thee have they humbled her that was set apart for Pollution. And one hath committed Abomination with his Neighbours Wife, and another hath lewdly defiled his Daughter in Law, and another in thee hath humbled his Sister, his Father's Daughter.* Ezek. 22. 10, 11.

*By Swearing, and Lying, and Killing, and Stealing, and committing Adultery, they break out, and Blood toucheth Blood. Therefore shall the Land mourn, and every one that dwelleth therein shall languish.* Hos. 4. 2.

*Whoredom and Wine, and New Wine take away the Heart.* Hos. 4. 11.

*I will not puniſh your Daughters when they commit Whoredom, nor your Spouſes when they commit Adultery: for themſelves are ſeparated with Whores, and they ſacrifice with Harlots; therefore the People that doth not underſtand, ſhall fall.* Hoſ. 4. 14.

*I will come near unto you, to Judgment, and I will be a ſwift Witneſs againſt the Sorcerers, and againſt the Adulterers.* Mal. 3. 5.

*A Fornicator in the Body of his Fleſh, will never ceaſe till he hath kindled a Fire. All Bread is ſweet to a Whoremonger, he will not leave off till he die. A Man that breaketh Wedlock, ſaying thus in his Heart, Who ſeeth me? I am compaſſed about with darkneſs, the Walls cover me, and no Body ſeeth me, what need I to fear, the moſt High will not remember my Sins? Such a Man only feareth the Eyes of Men, and knoweth not that the Eyes of the Lord are ten thouſand times brighter than the Sun, beholding all the ways of Men, and conſidering the moſt ſecret parts.* Eccluſ. 23. 16, 17, 18, 19.

*Thus ſhall it go with the Wife that leaveth her Husband and bringeth in an Heir by another. She ſhall leave her Memory to be curſed, and her Reproach ſhall not be blotted out.* Eccluſ. 23. 22, 26.

*Three ſorts of Men my Soul hateth, and I am greatly offended at their Life; a Poor Man that is proud, a Rich Man that is a Lyar, and an Old Adulterer that doteth.* Eccluſ. 25. 2.

*The Whoredom of a Woman may be known in her haughty Looks and Eye-lids.* Eccluſ. 26. 9.

*Be aſhamed of Whoredom before Father and Mother, and of a Lye before a Prince and a mighty Man.* Eccluſ. 41. 18.

*But I ſay unto you, whoſoever looketh on a Woman to*

*luſt*

*lust after her, hath committed Adultery with her already in his Heart.* Math. 5. 28.

*Out of the Heart proceed Evil Thoughts, Murders, Adulteries, Fornications, Thefts, false Witness, Blasphemies.* Math. 15. 19. Mark. 7. 21.

*But that we write unto them, that they abstain from Pollutions of Idols, and from Fornication, and from things strangled, and from Blood.* Acts 15. 20.

*God gave them over to a Reprobate Mind, to do those things which are not convenient: Being filled with all Unrighteousness, Fornication, Wickedness, Covetousness, Maliciousness; full of Envy, Murder, Debate, Deceit, Malignity, Whisperers.* Rom. 1. 28, 29.

*I wrote to you in an Epistle, not to company with Fornicators.* 1 Cor. 5. 9.

*Know ye not, that the Unrighteous shall not inherit the Kingdom of God. Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners shall inherit the Kingdom of God.* 1 Cor. 6. 9, 10.

*Meats for the Belly, and the Belly for Meats, but God shall destroy both it and them. Now the Body is not for Fornication, but for the Lord, and the Lord for the Body.* 1 Cor. 6. 13.

*Neither let us commit Fornication, as some of them did, and fell in one day three and twenty thousand.* 1 Cor. 10. 8.

*Having therefore these Promises (dearly Beloved) let us cleanse our selves from all Filthiness of the Flesh and Spirit, perfecting Holiness in the Fear of God.* 2 Cor. 7. 1.

Now

*Now the works of the Fleſh are manifeſt, which are theſe, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs,* &c. *Of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things, ſhall not inherit the Kingdom of God.* Gal. 5. 19, 21.

*Who being paſt feeling, have given themſelves over unto Laſciviouſneſs, to work all Uncleanneſs with greedineſs.* Eph. 4. 19.

*But Fornication, and all Uncleanneſs, or Covetouſneſs, let it not be once named amongſt you, as becometh Saints: Neither Filthineſs,* &c. *For this ye know, that no Whoremonger, unclean Perſon, nor covetous Man who is an Idolater, hath any Inheritance in the Kingdom of Chriſt, and of God.* Eph. 5. 3, 5.

*Mortify therefore your Members which are upon the Earth, Fornication, Uncleanneſs, inordinate Affection, evil Concupiſcence, and Covetouſneſs which is Idolatry. For which things ſake the Wrath of God cometh on the Children of Diſobedience.* Col. 3. 5, 6.

*For this is the Will of God, even your Sanctification, that ye ſhould abſtain from Fornication; that every one of you ſhould know how to poſſeſs his Veſſel in Sanctification and Honour, not in the Luſt of Concupiſcence, as the Gentiles which knew not God.* 1 Theſſ. 4. 3, 4, 5.

*Knowing this, that the Law is not made for a righteous Man, but for Whoremongers, for them that defile themſelves with Mankind,* &c. 1 Tim. 1. 9, 10.

*Leſt there be any Fornicator, or profane Perſon, as* Eſau, *who for one morſel of Meat ſold his Birth-right.* Heb. 12. 16.

*Marriage is honourable in all, and the Bed undefiled: but Whoremongers and Adulterers God will judg.* Heb. 13. 4.

*Whore-*

*Wherefore lay aside all Filthiness, and superfluity of Naughtiness, and receive with Meekness the engrafted Word, which is able to save your Souls.* Jam. 1. 21.

*Ye Adulterers and Adulteresses, know ye not that the Friendship of the World, is Enmity with God?* Jam. 4. 4.

*Having Eyes full of Adultery, and that cannot cease from Sin, beguiling unstable Souls.* 2 Pet. 2. 14.

*For all that is in the World, the Lust of the Flesh, and the Lust of the Eyes, and the Pride of Life, is not of the Father, but of the World.* 1 Joh. 2. 16.

*Even as* Sodom *and* Gomorrha, *and the Cities about them, in like manner giving themselves over to Fornication, and going after strange Flesh, are set forth for an Example, suffering the Vengeance of Eternal Fire.* Jude ver. 7.

*But the fearful, and unbelieving, and abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, shall have their part in the Lake which burneth with Fire and Brimstone: which is the second Death.* Rev. 21. 8.

More Places of Scripture might be cited to this purpose, but I suppose these may be sufficient to convince any sober rational Christian of the Dangers that attend the sinful Wickedness of Incontinency and Whoring. I shall therefore proceed to the next Chapter, and acquaint the Reader with some few signal Marks of God's Justice in the punishment of Persons guilty of such profane Wickedness, and so shall conclude this Treatise.

CHAP.

## CHAP. XII.

### *An Account of ſome Perſons ſignally puniſhed by Almighty God for the Profane and Wicked Vice of Whoring, and Luſtful Incontinency.*

WE read in Scripture that the *Sons of* Ely *were Sons of* Belial, *they knew not the Lord. And when their Father heard all that his Sons did unto all* Iſrael, *and how they lay with the Women that aſſembled at the Door of the Tabernacle of the Congregation*; Their Father *Ely* reprov'd them, ſaying, *ye make the Lord's People to tranſgreſs. If one Man ſin againſt another, the Judg ſhall judg him; but if a Man ſin againſt the Lord, who ſhall intreat for him? Notwithſtanding they hearkned not to the Voice of their Father, becauſe the Lord would ſlay them.* Which accordingly came to paſs: For the *Philiſtines* fighting againſt *Iſrael*, made a great Slaughter of them, *for there fell of* Iſrael *thirty thouſand Footmen. And the Ark of God was taken, and the two Sons of* Eli, Hophni *and* Phineas *were ſlain.* 1 Sam. 2. 12, 22, 24, 25. and 4. 10, 11.

And *David* having committed Adultery with *Bathſheba* the Wife of *Uriah*, and cauſed her Huſband to be ſlain: The Lord thereupon cauſed *Abſalom David's* own Son, to rebel againſt him, ſo that he was forced to flie from *Jeruſalem* for fear of his Son, and had his Head covered, and went bare-foot, and wept when he went up by the Aſcent of Mount *Olivet*: As appears by the Story, in the 2 *Sam. Ch.* 11. and 15.

In *Germany* a Gentleman of Note, finding his Wife in Bed with another Man, slew first the Adulterer, and then his own Wife.

A Nobleman in *Thuringia* being taken in Adultery, the Husband of the Adulteress bound him Hand and Foot, cast him into Prison, kept him fasting, only causing daily hot Dishes of Meat to be set before him, to tantalize him with the smell: in this Torture the Letcher continued till he gnawed off the Flesh from his own Shoulders, and on the eleventh day he died.

*Mary* of *Aragon*, Wife to the Emperor *Otho* the 3*d*, carry'd a young Fornicatour along with her in Womans Habit: But he being discovered was burnt to death. Afterwards soliciting the Count of *Mutina*, and not able to draw him to her Lure, she accused him to the Emperor, of attempting a Rape upon her, for which he was Beheaded: But the Emperor at last finding out his Wife's Wickedness, caused her to be burnt at a Stake.

*Luther* tells us of a great Man in his Country, so besotted with the Sin of Whoredom, that he was not ashamed to say, that if he might live for ever here, and be carried from one Whore-house to another, there to satisfy his Lusts, he would never desire any other Heaven; this Vile Fellow afterwards breathed out his wretched Soul betwixt two notorious Harlots.

*Joan* Queen of *Naples* was insatiable for her Lust, which caused her to hang her first Husband (which was *Andrew*, second Son to the King of *Hungary*) at her Window, for insufficiency. Her second Husband was *Lewis* of *Tarentum* who died with the over-straining himself to satisfy her Lustful Appe-

Appetite. Her third Husband *James* of *Tarracon*, a gallant Gentleman, ſhe Beheaded, for lying with another Woman. Her fourth Husband was *Otho* Duke of *Brunſwick*, in whoſe time the King of *Hungary* drew her out of her Kingdom, and having taken her, hung her out of the ſame Window, where ſhe had hang'd her firſt Husband.

An ancient Gentleman of good Account, marrying a beautiful young Gentlewoman, but having no Iſſue, he took into his Houſe a young Gentleman, a Neighbours Son, and compleatly qualified, purpoſing to make him a ſharer in his Eſtate. This Gentleman grows familiar with his Wife, which gave ſo much occaſion of Suſpicion, and caus'd ſuch a Rumour in the Country, that his Father requires him to return home again: He doth ſo, but at parting, promiſeth Marriage to the Gentlewoman, in caſe of her Old Husbands deceaſe, and ſhe to him, both with Oaths. The Old Gentleman's Maid meeting with this young Gallant over a Glaſs of Wine, tells him in private, how much his Company was miſſed at her Maſter's Houſe, and his Return deſired. But withal, tho ſhe knew the Familiarities between him and her Miſtreſs, yet it was all feigned, for another enjoyed both her Heart and Body (naming the Perſon); the Gentleman is ſtartled, but incredulous. And after ſome time the Old Gentleman ſends for him again; he goes in the Night, but very privily (having before by Letter deſired that the Garden Door might be left open for him) and tells the Old Gentleman the reaſon of his abſence: But before he went back, he goes ſoftly to the Gentlewoman's Bed-chamber Door (who often lay by

her self) and hears the Whispers of two distinct Voices. Upon which in a sudden Passion, he resolves to break in upon them, and run them through with a Sword; but relenting with tenderness, he departs softly to his own home, grows melancholy and distemper'd; but recovering, he resolved to travel. The Old Gentleman sends for him to take an unwilling Farewel: At the importunity of his Father he goes. After Dinner the Gentlewoman singles him out for a Farewel, weeping in his Bosom, and beseeching him to have care of his Safety, but especially of his Vow and Promise. Instead of a Reply, he gave her a Letter, which he desired her to peruse in his Absence. She opens the Letter, and reads there all the Story of her Lust laid open, particularly and pathetically. This struck her to the Heart. She falling presently into Frenzy and Despairing, soon after died: Which News came to the Gentleman before he reach'd *Gravesend*. The Old Man afterwards inriched him with a great part of his Land, which he enjoys (saith my Author) to this day.

*Thomas Savage* frequenting the House of *Hannah Blan*, a noted Bawdy-House, spending upon her such Money as he could get, to satisfy his own Lust and her craving Appetite, is tempted first to stealing and purloining from his Master, and at length to the murthering of a Maid, his Fellow-Servant; for which he was afterwards brought to the Gallows and hang'd.

Mr. *Robert Foulks* of *Stanton Lacy*, first an Adulterer, and then a Murtherer of his Bastard Child, ended his Days very Ignominiously at *Tyburn*, tho Penitently.

*John Allerton*, Biſhop of *Waterford* in *Ireland*, for unnatural Concupiſcence, came to a very diſgraceful end, being arraigned and executed at *Dublin* for the ſame.

Venery was the Deſtruction of *Alexander* the Great, of *Otho* the Emperor (call'd for his good parts otherwiſe, *Miraculum mundi*) of Pope *Sixtus* 4. who died of a Wicked Waſte; of *Paul* the 4th, of whom it paſſed for a Proverb, *Enim per eandem partem animam profudiſſe, per quam acceperat.*

'Tis notoriouſly known, how far this Sin prevailed in *England*, amongſt the lazy Monks and Nuns, what Skulls of Infants were found near their Religious Houſes, before the diſſolution of them in *K. H.* 8. days: And much about the ſame time, *viz.* at the beginning of the Reformation (as I have read in a Letter writ by the Popes Notary to a Gentleman of *Germany*, ſays my Author) there was a Nunnery viſited in the Outer Skirts of *Italy*, and thirteen of the Nuns found with Child at the ſame time, all by the Confeſſor, for which cauſe by order of the Pope it was put down.

The Miniſter of *Staunton Lacy*, Mr. *Foulk* aforementioned, who was executed at *Tyburn*, *Jan.* 31. 1678, for murdering his Baſtard-Child: being at the place of Execution, he admoniſhed the People to conſider the Miſchief of Uncleanneſs; and what a Sin it was, for a Member of Chriſt to make himſelf the Member of an Harlot; that it was a Sin that ſeldom goes alone, but is the Mother-Sin to a number more; warning all to avoid the Snares of a Whoriſh Woman, and to keep the Marriage-Bed undefiled, and to remember his Ignominious *Exit*, occaſioned by his ſinful defiling of the ſame.

*Nathaniel Butler*, executed in *Cheapside*, 1657, for killing his Fellow-Prentice; being at the place of Execution, he warned the People to beware of the Beginning of Sin, saying, *When I was first enticed into Evil, I was tender and fearful of it; but not diligently hearkning to the Word of God, nor the Voice and Checks of Conscience, I went on so, that by degrees I was emboldned in Sin, and at last it became as familiar to me as my daily Food. Therefore as you love your Souls, take heed of the beginnings of Sin: If I had so done, I had escaped this Punishment and Shameful end. O that I could prevail* (cry'd he) *with every young Person to cast away Sin betimes, and check it in the first beginning; and that I had taken the Counsel which I have now given*, &c. *Loathing my Beloved and Darling-Sin Uncleanness:* And admonishing all young People to watch and pray against it. Hoping if he were to live as many Years, as he had then but Moments to live, he should (through the Grace of God) never commit it any more.

*John Marketman*, executed in *Essex* for murdering his Wife, *April* 17. 1680, confessed he had departed from his God in his Youth; that he had neglected the Church and the publick Worship of God, and choosing rather to spend his time in an Ale-house: It brought me (says he) to Evil Company, and so to Drunkenness; which getting an habit made me a professed Enemy to God, and to give my self over to Swearing and Cursing, Lying, Whoring, and so from one Sin to another, till I arrived at the height of all Impiety, *&c.* That formerly he loved to commit Sin, but now hated the very thoughts of it, and would not commit a Sin for a Kingdom; exhorting the People to take heed

heed of the beginnings of Sin, telling them you will find if once you habituate your ſelves to the committing of Sin, it will be very hard to root it out: it muſt coſt you many a Tear, and much Bitterneſs in crucifying your Darling-Sins: which Trouble and Expence might be ſav'd, if you would be careful to reſiſt the firſt Temptation. Bewailing his Drunkenneſs and Uncleanneſs.

*Henry Parker* Executed at *Tyburn* 1689, for Counterfeiting Guineas, lamented much the miſpending of his Time, ſaying, *O the precious Time I have ſquandered away upon Trifles and Vanities, upon my Luſts and Pleaſures, which I now want to make my Peace with God, and purchaſe Eternal Life! That it was not ſo eaſy to repent as he ſuppoſed.*

It were endleſs to enumerate all the ſad Examples of Divine Judgments that might be brought under this Head, but I ſhall not multiply Examples, but recommend theſe already ſet down, to the peruſal and ſerious Conſideration of all profane, laſcivious, incontinent, debauched Perſons, and ſhall conclude and ſhut up all in St. *Paul*'s Adviſe to them, *Rom.* 13. 13, 14. *Let us walk honeſtly as in the day, not in Rioting and Drunkenneſs, not in Chambering and Wantonneſs, not in Strife and Envying. But put ye on the Lord Jeſus Chriſt, and make no Proviſion for the Fleſh to fulfil the Luſts thereof.*

*FINIS.*

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